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II.

THE SISTERS OF CHARITY IN THE UNITED STATES.

(*First Part.*)

ALTHOUGH the Institute of the Sisters of Charity of St. Vincent de Paul in the United States, is joined to the society of Daughters of Charity established in France in 1633, it is of American origin, having been in existence for forty years before it was incorporated into the French organization.

It was founded by Mrs. Eliza Ann Seton, a convert to the faith, who was aided chiefly by the Rev. William V. Dubourg (afterwards Bishop of New Orleans) and other Sulpician Fathers, Archbishop Carroll, the Rev. Samuel Cooper, and the Filicchi brothers of Leghorn in Italy, all of whom co-operated with her in the good work by their advice, encouragement, and money.

Mrs. Seton was a daughter of Dr. Richard Bayley, at one time health physician of the port of New York. She was born in that city in August, 1774, and was

brought up in what was then its high society. She was married in her twentieth year to Mr. William Seton, a merchant, and, like herself, a member of the Protestant Episcopal denomination. She became the mother of five children—Anna Maria, William, Richard, Catherine Josephine and Rebecca.

Some six years after Mrs. Seton's marriage, reverses one after another invaded the prosperity of her husband. These multiplied misfortunes not only scattered his capital but also shattered his health. He was urged to seek recuperation through a sea voyage. Reluctantly he consented to try the experiment, and accordingly resolved to visit Leghorn, where in his youth he had spent some time in a mercantile house and where he had two friends, Philip and Antonio Filicchi, with whose firm he had long had business dealings. Mrs. Seton and their eldest child, Anna, accompanied him. They sailed from New York on October 2, 1803. They reached their destination in safety. But the invalid was too far gone to benefit by sea-air or mild climate, and he lingered only a little more than a month after his arrival in Italy. He died at Pisa on December 27th, and his remains lie interred in the Protestant graveyard at Leghorn.

In her bereavement Mrs. Seton turned for comfort to Almighty God, according to her pious wont, and was not disappointed. He had purposely led her from her home and from her kindred in order to draw her into His own fold and to number her among His chosen people of the new dispensation. She remained a guest of the Filicchis for more than three months after her husband's death, and, during that period, by witnessing the piety of the family, by conversations on points of controversy with Philip and Antonio, by heart to heart talks with Amabile, Antonio's wife, by reading doctrinal books, by meeting priests, by examining the Catholic religion in the concrete in a Catholic country, and by persevering prayer, she made clear the way for light and grace and finally received the gift of faith. She desired to be received into the Church at once, but Philip persuaded her to defer her reception until after her return home, so as

to convince her relatives that her change of belief was no emotional move on her part and that no undue advantage had been taken of her grief.

When Mrs. Seton and Anna set out in April on the backward voyage to America, Mr. Antonio Filicchi accompanied them. He had long wished to see the country and there was use for his visit to promote the business of the firm, but his presence was for the convert a favor from Divine Providence since he was to be her visible guardian angel in her final gropings after truth.

The passage occupied fifty-six days. As soon as Mrs. Seton announced her conversion, a storm of opposition arose against her. The Bayleys, the Charltons (her mother's people), the Setons and all their connections, as well as her other friends, used every means to stay her from her purpose. They pleaded, argued, threatened, cajoled, and reproached her. They sent her former pastor to see her, and he labored with her, drew up for her a written indictment against the Church, and placed in her hands a lot of anti-Catholic books filled with the whole list of vile accusations that have been fabricated against it.

Mr. Filicchi stood by her faithfully. He talked with her, he wrote to her, he procured for her books to refute the Protestant volumes laid before her, he enlisted the interest of Bishop Carroll, of the Rev. Father Cheverus of Boston, and of the Rev. Matthew O'Brien, assistant pastor of New York, he offered her and her children a home in Italy, he besieged Heaven with petitions in her behalf.

So harassed in feelings and so bewildered in mind did Mrs. Seton become, that she determined to abide as she was —neither a Protestant in belief nor a Catholic in practice. As Mr. Philip Filicchi wrote to her, she was resisting the light and acting as if she judged that God was not to be obeyed without the consent of her friends. In this state of spiritual darkness and distress she remained for ten months. Then, finally, she made a definite resolution: she would stake her salvation and the eternity of her children on the very words of Jesus Christ establishing a Church and

promising to be with it always to the end of time. So on March 14, 1805, she went to St. Peter's, in Barclay street, New York, and there, in the presence of Mr. Antonio Filicchi, she made her abjuration before Father O'Brien and was conditionally baptized. Instantly her heart was flooded with peace and her soul, so she said, "seemed indeed to be admitted to a new life."

Now began for the neophite a hundred trials—social ostracism, the enmity of relatives, the loss of a fortune that but for her conversion would have been bequeathed to her, poverty, and the cares of a family of little children encompassed with dangers to faith. To earn bread for her little ones she opened a boarding-house for some of the lads attending a private academy in the northern suburbs of the city. But the venture did not prosper, nor were all the boys fit associates for the little Seton girls, and when the news transpired that the mistress had become a Catholic, some of the patrons withdrew their sons from her charge.

Mr. Antonio Filicchi proved a friend in her need—he cheered her, he helped her with money, he placed her William and Richard in Georgetown College, and from 1806 he and his brother Philip settled on her an annual contribution of $400 for her support.

The indignation of Mrs. Seton's Protestant relatives blazed up afresh when her sister-in-law, Cecilia Seton, then in her fifteenth year, informed them in June, 1806, that she was about to follow Eliza into the Catholic Church. They turned the young girl adrift and abused Mrs. Seton as the siren who had misled her, and they renewed their reproaches when the latter opened her door to give her repudiated kinswoman a home.

Before Mr. Filicchi's return to Italy, in May, 1806, he suggested that Mrs. Seton move to Montreal for the sake of the cheaper living that could be obtained in Canada, of the Catholic community there, and of the possibility of finding refuge in a convent where she would have congenial employment as a teacher, and where she could be with her girls while the boys were sent to the college in the same city.

She liked the idea. She dwelt on it almost as a fascinating dream too good to be true, and in her frequent perplexities she recurred to it as a possible, even if remote, haven of security from her increasing anxieties. One day in the autumn of that same year, she mentioned it to the Rev. William Valentine Dubourg, President of St. Mary's College in Baltimore, whom she met while he was on a visit to New York. But he objected to it. "Why go to Canada?" said he; "there are Catholic girls to teach here. Why not start a school for some of them?" She laid these questions before Bishop Carroll; and, after stating her whole case to him, pointing out especially that if she were to die while her children were young and unprovided for, they would be seized by her relatives and be brought up Protestants, she said: "The embracing a religious life has been, from the time I was in Leghorn, so much my hope and consolation that I would at any moment have embraced all the difficulties of again crossing the ocean to attain it, little imagining it could be accomplished here. But now my children are so circumstanced that I could not die in peace (and you know, dear sir, we must make every preparation), except I felt the full conviction I had done all in my power to shield them from it; in that case it would be easy to commit them to God." Before an answer was received from the Bishop, the opinions of Father Cheverus and the Rev. Dr. Matignon were obtained. They advised her to abandon the Canadian scheme, to consider favorably the suggestion of Father Dubourg, but not to act on it until the Divine Will in her regard was more clearly manifested. "I have only to pray God," wrote Father Matignon in conclusion, "to bless your views and His, and give you the grace to fulfill them for His greater glory. *You are destined, I think, for some great good in the United States*, and here you should remain in preference to any other location. For the rest, God has His moments, which we must not seek to anticipate, and a prudent delay only brings to maturity the good desires which He awakens within us."

The difficulties of Mrs. Seton's situation in New York continued to multiply until the spring of 1808 when, Father

Dubourg being again in that city, she disclosed them all to him, and he said with decision: "Come to us, Mrs. Seton, we will assist you in forming a plan of life which, while it will forward your views of contributing to the support of your children, will also shelter them from the dangers to which they are exposed among their Protestant connections, and, moreover, will afford you much more consolation in the exercise of your faith than you have yet enjoyed. We also wish to form a small school for the promotion of religious instruction for (such) children whose parents are interested in this matter." When she protested that she was deficient in talents, he replied: "We want example more than talents." The Sulpicians then conducted a college for boys as well as a Seminary in Baltimore, and they had some vacant lots which Father Dubourg thought might be utilized as a site for an academy for girls. When he offered as a further inducement to educate her boys at the college, without expense to her and almost under her eyes, she felt sure that Heaven was opening a way for her at last, and she gladly consented to follow it.

Writing to Mrs. Seton from Baltimore in May, Father Dubourg proposed to her to rent a small house for one year, to take at first only eight boarders so as the more easily to establish the spirit of regularity and piety, and to accept only Catholic pupils. "If," said he next, "one year's experience persuades us that the establishment is likely to succeed in promoting the grand object of a Catholic and virtuous education, and if it please Almighty God to give you, your good Cecilia and your amiable daughter a relish for your functions and a resolution to devote yourselves to it, so as to secure permanency to the institution, we will then consult Him about the means of perpetuating it by the association of some other pious ladies who may be animated with the same spirit, and submit all our ideas to your worthy friends and protectors. If they approve of them, a site on our ground will not be wanting on which we may, little by little, erect the buildings which the gradual increase of the institution may render necessary."

Mrs Seton and her children sailed on June 9, 1808, in a packet-ship from New York, the city of her birth which she was never again to see. Baltimore was reached late at night on June 15. They disembarked the next morning, proceeding first to St. Mary's chapel, which on that day was consecrated, and later to the dwelling which had been prepared for them. Bishop Carroll, the Sulpician Fathers, the mother and the sister of Father Dubourg, and some of the prominent Catholic ladies of the city, made her feel at once that she was amongst friends, and, in September, when her boarding-school opened, the number of pupils to which she had limited it, was readily procured.

When the Filicchi brothers heard of Mrs. Seton's move to Baltimore and purpose to establish a school, they congratulated her and authorized her to draw on their New York agents for $1,000, adding that, if she needed more, she need only apply for it, for that, notwithstanding the political and commercial disturbances of the period, they were enjoying greater prosperity than ever before, and cherished the same unalterable good will to assist her.

Two providential events happened in the autumn of that year that further shaped Mrs. Seton's vocation, and tended to bring about the formation of her religious community—the appearance of a postulant and the offer of a sum of money to be devoted to a work for poor girls.

The Rev. Peter Badade, the spiritual Father of Mrs. Seton's school, sent to her her first novice. He was on a visit to Philadelphia and there became acquainted with a young lady, Miss Cecilia O'Conway, who was about to sail for Europe in order to enter a convent. When he told her of the plans and hopes of the new institution, she gave up her contemplated voyage, and, with her father, went to Baltimore and begged to be received as an assistant. She was admitted on the 7th of December, and remained faithful until death.

The money came from the Rev. Samuel Cooper, a convert, who was then studying for the priesthood in St. Mary's Seminary. One morning at Holy Communion in the chapel

there, Mrs. Seton was inspired with the desire to dedicate herself to the care and instruction of poor little girls, and, seeing Mr. Cooper in front of her, the thought came to her: "He has money. If he would but give it for the bringing up of poor little children, to know and love Thee!" Later in the day she told Father Dubourg of the ideas that were in her mind during her thanksgiving. "That's strange," said he, "very strange; for Mr. Cooper spoke to me this very morning of his thoughts being all for poor children's instruction, and that if he knew any one who would undertake the work, he would give his money to it; and he wondered if you would be willing to do it!" The good priest was struck at the coincidence of their views, and he requested them separately to think the matter over for a month and let him know the result of their deliberations. At the end of the month each of them separately renewed the offer previously made—the one, to contribute $8,000 to an institute for the Christian rearing of poor girls; and the other, to devote her services to the same great charity. The finger of God was visible. When Bishop Carroll was consulted, he coincided with Father Dubourg, and gave his warmest approbation to the project. Here was the corner-stone of the present institute.

Mr. Cooper insisted on Emmettsburg as the situation for the proposed establishment, and Father Dubourg himself prospected the region thereabouts and bought the land on which now stands the mother-house.

As soon as Father Cheverus learned the glad tidings he wrote: "How admirable is Divine Providence! I see already numerous choirs of virgins following you to the altar. I see your holy order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ and teaching by their angelical lives and pious instructions how to serve God in purity and holiness. I have no doubt, my beloved and venerable sister, that He who has begun this work, will bring it to perfection."

The second postulant was Miss Maria Murphy, also of Philadelphia, who sought Mrs. Seton in April, 1809; and in

the next month Miss Mary Ann Butler, of Philadelphia, and Miss Susan Clossy, of New York, offered themselves to the new sisterhood and were cordially received.

Mother Seton, as she now began to be called, having in her home four candidates for the religious life, accepted the direction of her spiritual advisers to adopt a rule and assume the form of a community. She therefore proposed to her companions to appear in a habit like that which she wore herself—a black dress, with a short cape, a white muslin cap, with a crimped border and a black crape band going around the top of the head and tying under the chin. They first put on this garb on June 1, 1809. A provisional rule was traced suitable to the needs of the house, but no particular institute was copied, and all that was aimed at was regularity in devotions and work, with a tendency toward perfection. No vows were prescribed, but Mother Seton herself, in the presence of Bishop Carroll, privately bound herself for one year to the observance of the evangelical counsels. No name was definitely chosen, but provisionally, at Mother Seton's entreaty, the members of the community were called the Sisters of St. Joseph.

At that time there were only three convents in the United States—the Ursuline, in New Orleans, the Carmelite, in Charles County, Maryland, and the Visitation, at Georgetown, D. C. Only the first and last of these then conducted schools.

Shortly after the adoption of the habit, two more postulants were received—Mrs. Rose White and Miss Catharine Mullen.

About this period, Cecilia Seton, the young convert, who had been so far reconciled to her family as to be received into the home of a married brother of hers, fell seriously ill and was advised to take a sea-voyage. She implored the favor of being taken to Baltimore on a visit to Mother Seton. The eager wish was granted. Her sister Harriet accompanied her. With fond embraces was she welcomed by her sister-in-law. But her weakness still continuing, she was urged to go to some high place in the interior, and so was

easily persuaded to sojourn in the hill-country at Emmetsburg. A coach was hired for the journey. Mother Seton, her eldest daughter, her two sisters-in-law and Sister Maria Murphy (all except Cecilia walking most of the way) set out on June 21st and reached their destination the next day.

The one little house on the sisters' place not being as yet habitable, the party became the guests of Father Dubois, of Mount St. Mary's College, and occupied the log house on the mountain a little above the Seminary.

There, while Cecilia recovered somewhat her strength of body, Harriet obtained grace of soul. After a contest between old ties and conscience, the latter won the victory. A marriage engagement was the last barrier to her conversion; "but," she said, "I cannot remain a Protestant; and if as a Catholic I am rejected by this dear one *I must save my soul.*" She went under instructions until September 24th, when she was admitted into the Church. Her folks in New York were incensed against her because of her conversion, so she remained at the convent. On December 22nd, she died a holy and peaceful death, a victim of fever. She lies buried in the cemetery of the community.

The little community of nine persons moved, on July 30th, from the log house near the college to the small stone building on their own land; and on the same day five sisters, two pupils, and Mrs. Seton's two sons (who were to attend Mount St. Mary's College, which was then a Sulpician institution) left Baltimore for Emmettsburg in a wagon partly loaded with furniture and baggage.

Shortly after the sisterhood was reunited, its superiors reached the conclusion to develop it on the model of the society established by St. Vincent de Paul, and as Bishop Flaget was then about to set out for France, they requested him to procure for them a copy of the Constitution and rules of that institute and to obtain, if possible, the favor of a visit from some of the French sisters to aid the new community of St. Joseph's with their experience and example. This appeal was granted. The book was sent, the sisters were chosen; but the French Government would not

issue passports to the latter, so they had to remain in their own country, and the hope of obtaining object lessons from them of the religious life according to the rule of St. Vincent, had to be abandoned.

As the tenement was too contracted for the sisters, carpenters were soon hired to erect a large two-story log house. While it was going up, no school could be held, only a class for the two boarders and the three Seton girls. The sisters found employment in all sorts of work about the place, in visiting the sick and in teaching the catechism to children of the neighborhood, etc. With the cessation of the school, the income of the community ceased, and as all their funds had been invested in the property, they were soon in a condition of acute distress. Their only bread was rye. Occasionally they indulged in the luxury of salt pork. For lack of tea and coffee they roasted carrots and made a beverage from them, which they sweetened with molasses and drank often without milk. "For many months," one of the sisters testified years afterwards, "we were so reduced that we often did not know where the next day's meal would come from." For their first Christmas dinner there, they had smoked herrings and a spoonful of molasses for each. Their house, too, was exposed and poorly heated and their store of clothing and bed covering was insufficient. They were nearly all sick that winter with colds and fever. These privations and hardships were cheerfully endured by them all in a spirit of penance. Mother Seton was patience personified ; yes, her soul dilated and grew radiant in the experience of that holy poverty that she had vowed. Often in a kind of transport, with her hands lifted up toward Heaven, she would encourage her companions, saying: "O my sisters, let us love Him, let us ever be ready for His holy will. He is our Father. O, when we shall be in our dear eternity, then we shall know the value of our sufferings now!"

"THE ABSENCE OF RELIGION IN SHAKESPEARE."

(FIRST PAPER.)

IT is now several months since an article with this title appeared in the *New World* quarterly, in which its author [1] attempted to demonstrate the thesis contained in the title. So far as we have been able to discover, no answer has appeared as yet, although the challenge was uttered with no uncertain voice, and received a still wider hearing through its repetition by the *Literary Digest*.

It is within the limits of a probable demonstration that Shakespeare was a Catholic; but the motive that impels us to the following answer lies not wholly in this direction. To whatever is great in our Christian civilization the Catholic Church may fairly lay claim, if not immediately, at least mediately. The masterpiece is the artist's, but hers is the inspiration. The hand thrust forth may indeed be that of Esau, but the voice is the voice of Jacob; and the world must have grown even blinder than the patriarch of old if it cannot read the moral of the debt it owes, for all that is best and fairest in it, to the idealizing atmosphere of Christianity. Not without concern, therefore, do we view an attempt to except from the universality of Shakespeare's genius that reverential treatment of things we also revere, which is not the least of the poet's glories.

But the article which we venture to criticise is interesting in yet another light, as illustrating a method of dialectics novel even in the long history of that much-abused art. Externally, the method consists in reducing generalizations to the compass and brilliancy of epigrams, and then proving them by one illustration. Internally, it consists in viewing as a proof what is at best only an illustration; and in regarding as a friend to the thesis an illustration whose whole *bearing* (we use the word both figuratively and literally) proclaims it an enemy. An extract from the article will display the method better than our attempted description.

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The author says: "Only one degree more inward than this survival of a religious vocabulary in profane speech is the reference we often find in Shakespeare to religious institutions and traditions. There are monks, bishops and cardinals; there is even mention of saints, although none is ever presented to us in person." Of the religious vocabulary he has already given one, and *only one*, illustration, by showing that "when Iago says '*sblood* there is no Christian sentiment in his mind, nor in Shakespeare's." We agree thoroughly with the writer; but we are restive under the strange logic which chooses an oath to illustrate the religious vocabulary of the poet. Now in the extract just quoted we have the startling statement made that the poet's frequent references to religious institutions and traditions is "only one degree more inward than this survival of a religious vocabulary in profane speech!" This generalization does not imply, nor even admit, any exception. It is vast in the ground it covers; it is clear and incisive in its language; it is strong enough to dispense with auxiliary arguments, for—if it be correct—alone it proves the absence of religion in Shakespeare. Here is the first proof of the generalization: "The clergy, if they have any wisdom, have an earthly one." The proof is a new generalization, condensed into the compass of an epigram. Out of the many clergy figuring in the poet's pages, the two following illustrations are selected: "Friar Lawrence culls his herbs like a more benevolent Medea;" and "Cardinal Wolsey flings away ambition with a profoundly Pagan despair; his robe and his integrity to heaven are cold comfort to him." The peculiar logic of these illustrations lies in the fact that, as will be shown shortly, they illustrate precisely the opposite thesis—the presence of religion in Shakespeare. Having thus disposed of the clergy in attractive epigrams, our author continues his proof of the first generalization: "Juliet goes to shrift to arrange her love affairs"—which, let us merely remark in passing, she does not do—"and Ophelia should go to a nunnery to forget hers"—a thought neither Shakespeare's nor Hamlet's, although it is put into Hamlet's mouth in his

feigned insanity. "Even the chastity of Isabella has little in it that would be out of place in Iphigenia"—whereupon issue shall be joined in its appropriate place, while we merely draw attention now to an illustration noteworthy and curious as supporting the very opposite thesis. "The metaphysical Hamlet himself sees a 'true ghost,' but so far reverts to the positivism that underlies Shakespeare's thinking as to speak soon after of 'that undiscovered country from whose bourn no traveler returns.'" Here it is stated that the poet is a positivist; if this can be proved, all the previous, as well as the subsequent, argumentation is a work of supererogation. What is the kind of proof vouchsafed? A *single* illustration—the "undiscovered country"—whose value, not even as a proof but simply as an illustration, depends on the author's misconception of the meaning of a certain word in Shakespeare's time.

Now this kind of dialectics makes very pleasant reading for those who run, but rather unsatisfactory meditation for those who pause. Our author's method is somewhat similar to that of Froude, but by no means identical with it. For while the English historian openly averred that historical sources were like the wooden blocks out of which children can construct any kind of a house their passing fancy may suggest, the Harvard professor nowhere formally—although everywhere implicitly—puts forth his conviction that still more wonderful things can be done with the wooden blocks. Like that thoughtful philosopher of old who carried a brick around with him as a sample and a sufficient description of the house he wished to sell, our author points to a single illustration as the sample of a vast generalization he has made—displays a block where we looked for a house: and although our common sense tells us that the illustration is not solid enough to serve as the foundation of a great fabric, he gravely assures us that the wooden block is solid granite.

I.

In his initial paragraph the author introduces his thesis in an interesting manner: "We are accustomed to think of

the universality of Shakespeare as not the least of his glories. No other poet has given so many-sided an expression to human nature, or rendered so many passions and moods with such an appropriate variety of style, sentiment, and accent. If, therefore, we were asked to select one monument of human civilization that should survive to some future age, or be transported to another planet to bear witness to the inhabitants there of what we have been upon earth, we should probably choose the works of Shakespeare. In them we recognize the truest portrait and best memorial of man. Yet the archeologist of that future age, or the cosmographers of that other part of the heavens, after conscientious study of our Shakespearean autobiography, would misconceive our life in one important respect. They would hardly understand that man had had a religion." The writer states clearly his thesis in the last sentence of this extract. The thesis is so striking as to be almost *bizarre;* and immediately recalls to mind the conviction of a great poet, acute critic and devout Christian, De Vere, who says of Shakespeare: "That he was a devout Christian, no one who appreciates his poetry can doubt; and it is as certain that his religious tone has no sympathy with the sect or the conventicle."

The question at issue is not as to what the poet's religion really was; the critic has stated the question much more broadly: "They would hardly understand that man had had a religion." We are not, therefore, narrowed down to a determination of Church, sect or conventicle; we are confronted with a catholic view of the poet's works and are, at least implicitly, challenged to find in them any evidences or indications of a moral or dogmatic code existing among the children of men. It is not our purpose in this paper to accept such an implied challenge. The critic has spontaneously taken up the burden of proof belonging to his thesis of the Absence of Religion in Shakespeare. Our task is formally a negative one; namely, to inquire into the validity of his argument.

But now to the author's proofs, which, although stated very beautifully, consist less of a coherent argument than of a series of unrelated and gratuitous assertions.

II.

The first argument deals with the religious vocabulary of Shakespeare—not a narrow field of inquiry—which is curiously restricted to the discussion of a single word; and that word, or rather phrase, is an oath, occurring twelve times in Shakespeare and used once by Iago.

The author says: "There are, indeed, numerous exclamations and invocations in Shakespeare which we, who have other means of information, know to be evidences of current religious ideas. Shakespeare adopts these, as he adopts the rest of his vocabulary, from the society about him. But he seldom or never gives them their original value. When Iago says ''*sblood*,' a commentator might add explanations which should involve the whole philosophy of Christian devotion; but this sentiment is not in Iago's mind, nor in Shakespeare's, any more than the virtues of Heracles and his twelve labors are in the mind of every slave and pander that cries "*hercule*" in the pages of Plautus and Terence. Oaths are the fossils of piety. The geologist recognizes in them the relics of a once active devotion, but they are now only counters and pebbles tossed about in the unconscious play of expression. The lighter and more constant their use, the less their meaning."

We agree with the writer that oaths do not argue religiousness either in Iago or in Shakespeare. We do not, however, agree wholly with the geologist in recognizing in them merely the relics of a once active devotion. In the mouths of men like Iago, they may or may not be relics of a youthful devotion; but they certainly are witnesses of the existence of a religious belief that may or may not have passed away from earth. The religious belief and the devotion begotten of it may, and in the case of Christianity at the present day, as a fact, do run *pari passu* with their profanation by believer and skeptic alike. When the

'Varsity man of to-day cries "by Jove," or the beginner in the classics, "dii immortales," the *profanum vulgus* which does not know enough to be profane in this way may be compelled to accept an explanation from the religious geologist to the effect that these phrases are relics of a paleomythic age. But although Christian, Jew and infidel utter with profane lips the Name at which every knee should bend, this fact is no witness against the present belief and devotion founded on that adorable Name. Oaths, therefore, may or may not be the fossils of an individual piety, the flotsam of some shipwrecked soul; but as a rule they have become, through the curious perverseness that leads men to toss most lightly on their lips what they have held most dear in their hearts, witnesses to a present rather than a past belief.

Whether, therefore, oaths be or be not the fossils of piety, the geologist of religions might be justly expected to infer, from some such fossil as "dii immortales," the existence of a polytheistic belief among the Latins at some period of their history. What then should prevent "the archeologist of that future age, or the cosmographers of that other part of the heavens" (if, indeed, as is to be presumed, they know the meanings of words in the copy of Shakespeare it will be their great good fortune to possess) from recognizing, in the oath "'*sblood*," that "man had had a religion" embracing the idea of an incarnate Deity?

But may we not fairly take exception to the author's logical tactics? He undertakes to demonstrate the absence of religion in Shakespeare, and is, of course, immediately confronted with a legion of apparently inimical facts. These he assigns to appropriate categories, one of which is the poet's *religious vocabulary*. He is compelled to formally admit (what everybody who is at all familiar with the poet's works must have noticed), that "there are, indeed, numerous exclamations and invocations in Shakespeare which we, who have other means of information, know to be evidences of current religious ideas." The sting is hidden in the tail of this admission—the phrase, "we, who have other means of

information," implying that the religious vocabulary of the poet is not self-explanatory, but demands *aliunde* information for its proper intelligibility. He then exemplifies this vocabulary by quoting—an oath! The dialectician who is confident of his position always selects the strongest among the instances militating against his thesis, and by demolishing it renders further battling unnecessary. Our author selects the weakest; and having disposed of it to his own satisfaction, calmly turns his back on the hundred stronger opponents that are clamoring to enter the lists with him. We have humored him so far as to consider gravely the instance he has chosen, and have examined minutely the elaborate machinery he has devised for demolishing his man of straw. The virtues and labors of Heracles, Plautus and Terence, fossils of piety and the religious geologist, counters and pebbles—all to demonstrate that an oath does not argue piety! But while we showed a courteous interest in the process, that interest was rather malicious than sympathetic, and was strangely rewarded by observing the man of straw emerge unscathed from the ordeal—for, after all, even "'sblood," weak though it be, really illustrates, as we have proved, the *presence* of religion in the poet. Why could not our author leave the poor little illustration alone? If he had not pointed it out, not even Browning's *Tyrannus* would have thought of selecting it, as we have been unwillingly led into doing, as a proof of the opposite thesis;

> "For the fellow lay safe
> As his mates do, the midge and the nit,
> —Through minuteness, to wit."

True it is that a profane use of a religious vocabulary does not imply piety or religiousness in either the dramatist or the *dramatis persona;* but it is equally true that it does imply a religion. No paraphernalia of argument should be needed to prove that the poet attached no sacred meaning to the irreverence of Iago. A better illustration than that

discussed by our author is the anachronistic use of "'sdeath" by Caius Marcius in *Coriolanus*—a phrase which is quite as significant of Christian belief as Iago's. In this case the poet surely could not have adverted to the meaning of the word he put upon pagan lips. How many people now advert to the meaning of the phrasal word "*adieu*," or appreciate the *Dominus vobiscum*—the devout "God be with you"—contained in a careless "Good-bye?" No general argument for or against piety can be based on the use of exclamations having a sacred sound. A devout Frenchman may utter "Mon Dieu" a dozen times in the day; to him there is no irreverence whatever in it. In the mouth of the American the translated phrase would be an irreverence.

Since, then, the class of religious phraseology, or, to speak more justly, *irreligious profanity* illustrated by our author is so clearly neutral in the argument, why was its discussion judged necessary or even appropriate? Besides, it is apt to mislead a hasty reader into supposing that the religious vocabulary of the poet was confined to words and phrases of this kind. Our author should rather have discussed religious exclamations and invocations such as that of Hamlet, when the ghost first appears to him on the platform at Elsinore—"Angels and ministers of grace defend us!" or such as that of Richard the Third when the phantoms succeed in stirring up in his guilty soul a tardy but terrible remorse—"Have mercy, Jesu!" or such as that of Friar Lawrence, as his old feet stumble over the graves in his terrified haste toward the tomb of the Capulets—"Saint Francis be my speed!" These are religious not only in sound but as well in sense. They are such invocations as the soul makes with conscious purpose in moments of distress. They are recognitions of Heaven's opportunity in man's extremity. In addition to this, they are wholly Christian; the mercy of Christ, the ministry of angels, the intercession of saints, are asserted in them as efficacious dogmatic and devotional facts.

We very willingly relinquish this theme in favor of a stronger and more attractive argument.

III.

Having disposed of the "religious vocabulary" by narrowing it down to the discussion of a single profane illustration, the author next considers the second one of the categories into which the Shakespearean facts inimical to his thesis may be grouped; namely, the frequent reference in the plays to "religious institutions and traditions."

He says: "Only one degree more inward than this survival of a religious vocabulary in profane speech is the reference we often find in Shakespeare to religious institutions and traditions. There are monks, bishops and cardinals; there is even mention of saints, although none is ever presented to us in person. The clergy, if they have any wisdom, have an earthly one. Friar Lawrence culls his herbs like a more benevolent Medea; Cardinal Wolsey flings away ambition with a profoundly pagan despair; his robe and his integrity to heaven are cold comfort to him. Juliet goes to shrift to arrange her love affairs, and Ophelia should go to a nunnery to forget hers. Even the chastity of Isabella has little in it that would have been out of place in Iphigenia."

The author has shown us that profanity is not piety. He now declares that the poet's references to religious institutions and traditions are an evidence of religion only one degree more inward than the profanity. He intimates in another place that he is the first critic who has noticed this fact; and explains the universal oversight of the critical world in this matter by saying that "we need not wonder that Shakespeare, a poet of the Renaissance, should have confined his representation of life to its secular aspects, and that his readers after him should rather have marvelled at the variety of the things of which he showed an understanding, than have taken note of the one thing he overlooked." Our critic is certainly the first to notice the absence of religion in the poet. Several other very eminent critics have, however, noticed and commented on the diametrically opposite fact. We have already cited the opinion of De Vere: "That he was a Christian, no one who appreciates his poetry

can doubt." Coleridge, speaking of the treatment accorded to priestly characters by Shakespeare as contrasted with that given by Beaumont and Fletcher, says: "In Shakespeare they always carry with them our love and respect." Henry Reed, in his too short lecture on our poet remarked: "It is worthy of reflection that whenever a holy subject is touched by Shakespeare it is with a deep sentiment of unaffected reverence."

These three consentient opinions are formal expressions of a deliberate view, and were uttered by men noted alike for philosophic acumen, critical taste and religious sentiment. By what argument does our author recommend his unique and—not to speak it profanely—his somewhat forward and pretentious statement concerning the oversight committed by all the readers of the poet? Again we are able to perceive only generalizations reduced to epigrams and supported not by proofs but by unlucky illustrations that make strongly against his thesis. Let us take his argument apart piecemeal.

He says: "There are monks, bishops and cardinals." Then it follows that there was a religion of which these were —as, by the way, they are still—functionaries and witnesses. By this time, the future archeologists and cosmographers, if they prove to be half as skillful as the modern geologists, ought to be able to construct a complete skeleton out of these significant bones, these *disjecta membra poetae*, collected by our author. From his first argument they will discover that "man had had a religion" embracing the idea of an incarnate Deity; and from the second, that this religion included the idea of the monastic life dedicated to celibacy and religious exercises; included also the idea of a hierarchical order. Our author helps the future thinker by delving for a few more bones, as follows:

He says: "There is even mention of saints, although none is ever presented to us in person." We submit that it is expecting rather much from the dramatist to look for a live saint in his pages. To be sure, the Prince of Morocco considered Portia a "mortal-breathing saint"; but, aside from the fact

that a Moor could not be familiar with the ecclesiastical procedures of beatification and canonization, the language of affection is apt to revel in unwarranted apotheosization. Alas! we must have died ere our sanctity receive official recognition—ere we be "canonized and worshipped as a saint." But Shakespeare does the best he can in the circumstances. He presents to our view saintly characters in the flesh—Henry the Sixth, Queen Katharine, Sister Isabella; he multiplies references to them; and sometimes invokes their aid in prayer.

Our author says: "The clergy, if they have any wisdom, have an earthly one. Friar Lawrence culls his herbs like a more benevolent Medea; and Cardinal Wolsey flings away ambition with a profoundly Pagan despair; his robe and his integrity to heaven are cold comfort to him. Juliet goes to shrift to arrange her love affairs, and Ophelia should go to a nunnery to forget hers." The future archeologist will have gleaned by this time some few additional ideas. The clergy were physicians, like Friar Laurence; statesmen, like Cardinal Wolsey; in short, the learned men of the time. the practice of auricular confession was in vogue; and nunneries opened their doors to maiden innocence.

Lest the reader should think that we have thus far been trifling with a serious argument, we may grant that the airy epigrams of our author have put us in the mood. His thesis was stated too broadly; and it was too easy a task, out of his own mouth to convict him. For, not to speak of the multitudinous references in the ample volumes of Shakespeare, the few short paragraphs we have thus far quoted offer more than sufficient proof that "man had had a religion." But there are some serious charges to be met in this last extract. "The clergy, if they have any wisdom, have an earthly one"—that is to say, in none of the clergy of Shakespeare does a religious wisdom ever dignify his words or his actions. Let us first examine the characters of the friar and the cardinal, to which the author's charge seems to have owed its origin. In the play of *Romeo and Juliet* the friar is indeed first introduced to us as he "culls his

herbs like a more benevolent Medea;" but there is something better than a merely human wisdom in the little homily his spiritual science enables him to preach on a text suggested by his human art:

> Two such opposed kings encamp them still
> In man as well as herbs,—grace and rude will;
> And, where the worser is predominant,
> Full soon the canker death eats up that plant.

"*Grace*" can have here only one meaning—its Christian theological meaning; and the wisdom of the good friar is not human, but heavenly. The sentiment as thus introduced is quaintly appropriate and reverent. It recalls the exquisitely simple homilies suggested to St. Francis of Assisi, the patron of this good friar of Shakespeare, by the song of birds and the play of fishes. It recalls the meditations of another St. Francis—him of Sales—drawn from the wide-opened book of Nature. It recalls the Psalmist's *Litany of Creation*, in which all the works of the Lord are called upon to bless His holy name. Is, then, the wisdom merely human which

> Finds tongues in trees, books in the running brooks
> Sermons in stones, and good in everything?

Again does the friar appear—this time to join in holy wedlock the "pair of star-crossed lovers." His first words are a recognition of St. Paul's "great sacrament":

> So smile the heavens upon this holy act
> That after hours with sorrow chide us not.

True it is that throughout the play Friar Lawrence moralizes rather as a shrewd human than an ascetical divine—he is the farthest remove possible from the professional canter. He asserts the charity of his habit in deeds rather than in words; in his laborious and unselfish scheming, first, to assure the happiness of his clients, and, secondly, through

the holy union of these "two in one flesh," to bring together the long-warring houses of the Capulets and the Montagues into a happy unity of brotherhood. The friar formally alleges this to Romeo as the motive prompting his interference:

> In one respect I'll thy assistant be;
> For this alliance may so happy prove,
> To turn your households' rancor to pure love.

Apropos, Coleridge loved the character of the friar, to which he applied the graceful epithet of "reverend": "The reverend character of the friar, like all Shakespeare's representations of the great professions, is very delightful and tranquilizing."

From the humble friar we now turn to the humbled cardinal, "who flings away ambition with a profoundly Pagan despair." Our author seems to have given but a hasty glance at the lines in the play which describe the downfall of Wolsey. Had the dethroned statesman ended his celebrated soliloquy with the words: "Vain pomp and glory of this world, I hate ye," his might be perhaps appropriately styled "a profoundly pagan despair." But, just as the friar, when he finds his "best laid schemes . . . gang aglee," calls on St. Francis to be his speed; so, too, the cardinal, when he finds how precarious are the gains of human ingenuity, places his whole future in the care of heaven. Not despair, either Christian or pagan, is the outcome of his sad meditation; a sudden accession of sublime Christian hope turns the tempest in his heart into the peace which surpasseth understanding. His very next words are, "I feel my heart new-opened."

This munificent patron of learning; this enlightened scholar; this affable dignitary and humane gentleman; this man whose marvellous abilities had opened for him a pathway from the lowliest station to the dizziest heights of power; this nobleman of nature, whatever may have been the character and sum of his faults, did not in any respect fall like Lucifer, never to rise again. First of all, he fell not

so much through pride, as through purity; he was disgraced because of his resistance to the imperious lust of his royal master—that hideous, murderous lust condoned, to their everlasting and *real* disgrace, by a people that learned to love the satyr through the affectionate appellation of the "Bluff King Hal." In the second place, the humbled man did rise again on the stepping-stone of his dead self, to higher things. It is not, therefore, in the character of a disappointed politician, but in that of the devout churchman, that to the question of the sympathetic Cromwell, "How does your Grace?" he replies:

> "Why, well;
> Never so truly happy, my good Cromwell.
> I know myself now; and I feel within me
> A peace above all earthly dignities,
> A still and quiet conscience."

To men of noble mould, "sweet are the uses of adversity." Sorrow has chastened, not soured, the cardinal. We must differ with our author in his estimate of the Shakespearean Wolsey. He confounds pious resignation with "pagan despair;" he either ignores or is ignorant of the manifest ways of heaven, which gives milk to babes in the spiritual life, but strong meats to men; which leads gently the weak will, while it throws down, that it may raise up, the heroic soul. Job, sitting on the dunghill and disputing with his Maker, learns lessons he dreamed not of while sitting at judgment in the gate; Saul, of Tarsus, attains to the light of truth through the sudden blindness of his earthly eye; for "whom the Lord loveth He chasteneth." The histories of Jewry and Christianity record many instances of a truth so beautifully illustrated by Shakespeare in his portrait of the afflicted Wolsey. There is no unchastened sentiment put upon the lips of the cardinal: there is no reckless disregard of past friendships, for he sets about finding a way, out of his own wreck, for the faithful Cromwell to rise in; there is no careless disgust with present duty, for he gives to his

follower counsels not of an earthly but of a heavenly wisdom, couched in the most Christian phraseology:

> Cromwell, I charge thee, fling away ambition;
> By that sin fell the angels; how can man then,
> The image of his Maker, hope to win by it?
> Love thyself last; cherish those hearts that hate thee;
> Corruption wins not more than honesty.
> Still in thy right hand carry gentle peace,
> To silence envious tongues. Be just, and fear not;
> Let all the ends thou aim'st at be thy country's,
> Thy God's, and truth's; then if thou fall'st, O Cromwell,
> Thou fall'st a blessed martyr;

and, finally, there is no pagan indifference to future rewards, for his heart henceforth is set on heaven alone:

> Farewell
> The hopes of court! my hopes in heaven do dwell.

With these last appropriate words falling from his lips, the cardinal of Shakespeare departs forever from the courtly stage; and, as Griffith put it, "died fearing God." If the poet had wished to picture a saintly character, we cannot surmise in what more fitting manner he should have sketched and filled it in. The cardinal vanishes, with a veritable aureola glorifying his head.

We have completed our examination of the two illustrations offered by our author to support his thesis that "the clergy, if they have any wisdom, have an earthly one." Does the wisdom he looks for walk on stilts, broaden the phylacteries and sound the trumpet in the market place? Was the poet called on to label his canvas?

In pursuance of his plan to prove that the frequent reference in Shakespeare to "religious institutions and traditions" is "only one degree more inward" than Iago's profanity, our author next alludes to auricular confession by citing Juliet, who "goes to shrift to arrange her love affairs;" alludes to nunneries, by citing Ophelia, who

"should go to a nunnery to forget hers;" alludes to religious chastity by citing Isabella, whose chastity "has little in it that would have been out of place in Iphigenia." Let us examine the examples in this order.

With respect to Juliet's going to shrift to arrange her love affairs, it should hardly need to be pointed out that she did not do this at all. Her *pretense* of doing it gained for her the perfect privacy she desired, a counsellor in whom alone she could place an implicit trust, a sympathy and advice she sorely needed. She has learned to thoroughly distrust even her old and once faithful nurse, who alas! began to assume an ambiguous character in the easy glibness with which she could praise and dispraise, according as she thought to catch the proper cue, either of Juliet's suitors. And so poor Juliet was forced into apostrophizing the retreating figure of the nurse: "Go, counsellor, thou and my bosom henceforth shall be twain." Now we think the future archeologist might well find food for thought in this chance allusion to a Christian institution which the sin-laden dwellers on earth had surrounded with so splendid a panoply of reverence, of trustfulness, of privacy. Juliet dissembles her horror at the suggestion of the nurse that, although married to Romeo, she should forget him and wed Paris; and she continues the deception by saying:

> Well, thou hast comforted me marvellous much.
> Go in and tell my lady I am gone,
> Having displeased my father, to Lawrence' cell,
> To make confession, and to be absolved.

She recognizes that the mere mention of the talismanic word "confession" will anticipate and disarm all jealous parental suspicion of her real purpose; and although she does not intend, as the sequel shows, to invoke its spiritual ministrations, she has learned to trust wholly the character of her confessor, to rely wholly on his wisdom, his silence and his sympathy in the most delicate affairs of life. To her confessor, then, she flees, as did the Jews of old to the Cities

of Refuge; for she has somehow learned to trust this sanctuary of silence. Our author has therefore dug up another significant bone, out of which the future geologist might construct a living, breathing image as fair as Eve herself.

With respect to Ophelia, it is to be noted that the words of Hamlet do not represent the conviction of the poet or even of the melancholy Dane, who utters them in a feigned insanity. If our author meant to imply that nuns or nunneries received no reverent religious treatment in the poet's pages, we need not search farther than the next illustration—the "saintly" Isabella, as Reed styles her, to utterly disprove the implication.

The author says: "Even the chastity of Isabella has little in it that would have been out of place in Iphigenia"—but that "little" is precisely the difference between natural and supernatural virtue, between earth and heaven. For the essence of virtue lies less in the act than in the motive or intention. The pagan might love chastity as something conformable to reason; the Christian regards it as a strict command of God; while the Catholic "religious" esteems it, in its most rigorous and special sense, as a divine counsel, peculiarly acceptable to God, recommended in the strongest terms by St. Paul, and glorified by the patronage of the mightiest examples—by the Virgin Mother of the Incarnate Word, by the apostles, and by the cloud of witnesses to it in every age and in every clime, throughout the long history of the Church. This well known traditional reverence for the virtue and for those who consecrate it to God by a vow in some religious order, is beautifully illustrated by the words of Lucio to Isabella:

> I hold you as a thing enskied and sainted;
> By your renouncement, an immortal spirit,
> And to be talked with in sincerity
> As with a saint.

In this sympathetic language Shakespeare pays a splendid homage to all those who in the flesh strive to lead the life of

angels. He even seems to go out of his way to picture the conventual restraints and the eternal vigilance of modesty, that are the safest assurance of victory over self. When Lucio's voice is heard without the convent, Isabella, who has not yet taken the veil, asks: "Who's that which calls?" and is answered by Sister Francisca:

> It is a man's voice. Gentle Isabella,
> Turn you the key, and know his business of him;
> You may, I may not; you are yet unsworn;
> When you have vowed, you must not speak with men,
> But in the presence of the prioress.
> Then, if you speak, you must not show your face;
> Or, if you show your face, you must not speak.
> He calls again; I pray you, answer him.

The "cosmographers of that other part of the heavens" must surely marvel at the dwellers "in this house of clay of our earthly habitation," whose pearl of great price was thus jealously guarded. Nevertheless, the chaste Isabella would have "a more strict restraint upon the sisterhood, the votaries of Saint Clare."

Her love for this virtue is again shown in the character of the plea she makes to Angelo for her brother's forfeited life. She does not attempt to minimize the gravity of his sin; she does not point to the thoughtlessness and the temptations of youth, or to the snares set by the devil for unwary feet; but rather speaks of the sin in terms of the utmost horror and detestation:

> There is a vice that most I do abhor,
> And most desire should meet the blow of justice.

And when Angelo rehearses the law, she concedes its justice and sighs out a farewell to her brother's life:

> O just, but severe law!
> I had a brother then.

What is the plea she urges? Only the divine one of *mercy!* And therefore when Angelo would dismiss her and her suit with the unrelenting decision:

> Your brother is a forfeit of the law,
> And you but waste your words—

she only repeats her former plea; urging it, however, with a devotional warmth of language and a pathetic reference to Him who was bruised for our iniquities, such as only the deeply religious heart of a Christian poet could have suggested. Isabella, and through her Shakespeare, take the words of Angelo—"Your brother is a forfeit of the law"—as a human text for a divine homily:

> Alas! alas!
> Why, all the souls that were, were forfeit once;
> And He that might the vantage best have took
> Found out the remedy.

The religious pathos breathing through these lines seems to us to baffle analysis and description. They utter the *De profundis* prayer of all the forfeited souls of men—the "Cry of the Human" the everlasting hope of the world—the very plea which the Saviour Himself "always living to make intercession for us," makes to the Eternal Father.

Isabella next offers a bribe to the incorruptible Angelo. Shakespeare makes it an appropriate one, and describes it in appropriate language:

> Not with fond shekels of the tested gold,
> Or stones, whose rates are either rich or poor
> As fancy values them; but with true prayers
> That shall be up at heaven, and enter there,
> Ere sunrise; prayers from preservèd souls,
> From fasting maids, whose minds are dedicate
> To nothing temporal.

Again, although the intense love she has for her brother should naturally quicken the apprehension of the means of

pardon suggested by Angelo, the Christian modesty that has been a life-long handmaid to her virtue, guards her against his veiled temptation and compels the hypocrite to admit:

> Your sense pursues not mine: . . . . .
> . . . . . I'll speak more gross . .

And when finally she understands that the alternative of her brother's death must be her own shame, rather than this—

> Were I under the terms of death,
>
> The impression of keen whips I'd wear as rubies . . .

> *Angelo.*— Then must your brother die.
> *Isabella.*—And 'twere the cheaper way.
> Better were it a brother died at once
> Than that a sister, by redeeming him,
> Should die forever.

The end of the scene and of her meditation upon it is:

> Then, Isabel, live chaste; and, brother, die;
> More than our brother is our chastity.
> I'll tell him yet of Angelo's request,
> And fit his mind for death, for his soul's rest.

Finally, the horrid temptation is to assail her in a more irresistible and subtle way. Her own brother, hearing the price of his life, nevertheless pleads with her; cries out, "Death is a fearful thing;" then paints a long and vivid picture of his terrors, and concludes:

> The weariest and most loathèd worldly life
> That age, ache, penury, and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death.

Isabella.—Alas! alas!
Claudio.—Sweet sister, let me live:
What sin you do to save a brother's life,
Nature dispenses with the deed so far
That it becomes a virtue.
Isabella.—O, you beast!
O, faithless coward! O, dishonest wretch!
. . . . . O, fie, fie, fie!

The temptation was subtly put, and tenderly reinforced; and Isabella has finally triumphed! And yet, "the chastity of Isabella has little in it that would have been out of place in Iphigenia?" We can only say, in her own words: "O, fie, fie, fie!"

We have examined, in this paper, the author's references to the "religious vocabulary" and the "religious institutions and traditions" found in Shakespeare's plays. Our next paper will complete our examination of the author's thesis and argument.

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THE NEW THEORY OF CRIME AND JUSTICE.[1]

PART III.—THE CRIMINAL WORLD OF TO-DAY.

METHODS OF PHILANTHROPY.

WRITING in March, 1850, or now more than forty-seven years ago, Thomas Carlyle, after a visit to the "New Model Prison," known as Millbank Penitentiary, gave out in *Latter-Day Pamphlets* his view of the system there established. It was not an Imprimatur; quite the reverse, indeed. "To drill twelve hundred scoundrels by 'the method of kindness,' and of abolishing your very tread-wheel —how could any commander rejoice to have such work cut out for him? You had but to look in the faces of these twelve hundred, and despair, for most part, of ever 'commanding' them at all. Miserable, distorted blockheads, the generality; ape-faces, imp-faces, angry dog-faces, heavy, sullen ox-faces; degraded, underfoot, perverse creatures, sons of indocility, greedy, mutinous darkness, and in one word, of stupidity, which is the general mother of such. . . These were the subjects whom our brave Captain and Prison-Governor was appointed to reclaim to other service, by the 'method of love,' with a tread-wheel abolished. Hopeless forevermore such a project. These abject, ape, wolf, ox, imp, and other diabolic-animal specimens of humanity—who of the very gods could ever have commanded them by love? A collar round the neck, and a cart-whip flourished over the back; these, in a just and steady hand, were what the gods would have appointed them.'"[2]

1 See AMERICAN ECCL. REVIEW, August and September, for Parts I. and II.

2 *Latter-Day Pamphlets*, ii., 47.

Thus, on schemes of prison-philanthropy, the impetuous Carlyle. But if, as it appears, his rapid glance discovered, not merely unfortunate but generate human creatures at Millbank—if their physique mean distortion of mind as well as body, and animal or devil was the right account of them, it is obvious that he would not have differed from Lombroso in judging these twelve hundred to be by nature incorrigible. By nature, I say, not by training, or bad company, or wretched circumstances; for none of these later and secondary influences had given them their ape or dog-like anatomy; they were born "soldiers of chaos," not enlisted by recruiting in the service of Satan. Could not the type be suppressed and wholly done away? Philanthropy had no secret by which to educate or transform a noxious breed; and benevolence would prove itself most beneficent, as Carlyle declared, not when it expanded into a "universal sluggard and scoundrel protection society"—which was clemency run mad—but when it swept the sluggards and scoundrels "into some Norfolk Island, into some special convict colony or remote domestic Moorland, into some stone-walled, silent system, under hard drill-sergeants, just as Rhadamanthus and inflexible as he, and there left them to reap as they had sown." This, he thought, would be doing justice by the criminal and still more by the large, struggling population of honest men and women who, in the year 1850, had, out of their scanty earnings, to provide at Millbank and elsewhere splendid public institutions for these "Devil's regiments of the line;" perfect ventilation, abundant space, and "bread, cocoa, soup, meat, all the various sorts of foods of excellence superlative." It was Collectivism, as we now say, turned upside down; the scoundrels had the best of everything to reward their valiant enterprises, and the honest men not only suffered the loss of their property, but discharged the bill when it was sent home for keeping their enemies in clover.

How shall civilization deal with its criminals? Feed, clothe, educate them? Abolish capital punishment?

Undertake to reform them by doses of phosphorus to the brain, gymnastics, fair water, technical training, ticket of leave on good conduct, indefinite sentences, and, in short, Elmira? Ought you to give the convict a chance by cutting down his term of imprisonment as low as possible, or take him once for all out of the social order which he has violated, and treat him as an incurable, a monomaniac? Evidently, there is need of consummate distinction, and we must go more deeply into particulars than suited Carlyle the austere, and Victor Hugo the sentimental.

CRIME INCREASES FASTER THAN POPULATION.

Our first consideration will be whether crime is increasing, and what sort of crime. Looking simply at the data given us, we cannot deny that in all civilized countries—and England is no exception—the two forms of degeneracy, crime and madness, are growing every year, not in direct but in multiple ratio, of the population. Italy shows an increase five times that of her people; Great Britain certainly some increase, though the figures are debatable, and France, where the nation remains at a level or would decline except for emigrants from neighboring lands, France shows in the half-century ending 1889, a development of 133 per cent. in her convicts. I pass over statistics of other lands which confirm these discouraging statements,—not, however, without taking into account, as Messedaglia warns us, the more effective machinery which civilization employs to find out anti-social persons and keep them in view; but all are agreed, physicians, police, and courts of justice, on the steady and even disproportionate advance of crime and insanity, *pari passu* with a more individual, or less home-staying, manner of existence. Family ties have grown weaker; custom is yielding before caprice; and the young are emancipated at an earlier age. These things, combined with the exigencies of modern life—the strain, the movement, the multiplication of pleasures and intoxicants, the concentration in busy

centres, and the mingling of nations in their lowest as well as their most admirable types—have resulted, on the one side, in a decrease of violence which is everywhere attested save in outlying provinces (Corsica, Sicily, Texas) but, on the other, in a huge development of crimes against property and of crimes against purity. Great cities, with their wide streets, frequented thoroughfares, and police in constant touch with one another, make homicide difficult; and, in fact, London or Glasgow is far more secure than rural districts and isolated villages. But the all-encompassing system of commerce tempts to fraud; and the passion for excitement inflames lubricity. Born delinquents throng to the capitals of civilization; they, likewise, are engulfed in the movement which sets evermore toward these ganglia and brain-centres of the modern world; they are gregarious and corrupt their neighborhood. Not only so. Physiology teaches—and it is a truth too constantly neglected—that all accumulations of whatever sort, when confined within narrow limits, tend by a law which is innate and inevitable, to putrefy. These call forth abnormal cravings; they heighten but oppress the imagination; they take from self-control; they establish a lower standard than many individuals possess in their own conscience; and they create opportunities or solicitations which it requires a strong habit of discipline to withstand. From this point of view, a large city is a commodious prison, governed by the laws of prison life. "The primal instincts," observes Lombroso, "such as theft, homicide, and brutal appetite, which exist hardly in embryo when the individual is alone, and especially when he has had a sound education, grow all at once to giant proportions so soon as he is brought into contact with others." A bare increase of understanding, not accompanied by an equal improvement of the character is, in the opinion of this new and certainly not prejudiced school, a condition which favors criminality, and, above all, offences against morals.

These last years are cited in evidence. Assaults upon the young have grown beyond precedent; so have the numbers

of fallen women and female criminals; and we must add, by way of illustrating the temper which all such phenomena denote, the suicides of juveniles and mere children. Over-pressure taxes the brain; and neglect of religion does not strengthen the character. Again, as I had occasion to write several years ago in another place, "The epidemic nature of crime has often been remarked upon by moralists and magistrates. Weak imaginations reel under the stroke of horrors vividly presented, and mimicry being among the deepest instincts of mankind, there is always danger that one outrageous incident will make many." For none, as I then went on to observe, "who will look into the matter, can question that as civilization advances, the pressure which its complex activities cannot but exert, is telling on weak and fevered brains. The azote, or nitrogen, which tempers while it dulls uncivilized natures, is being rapidly withdrawn from our modern air; and we behold as in a flaming sky the oxygen kindle, burning up the life it should nourish. While the objects of dread and of desire have multiplied a thousand-fold, the brain lags behind; it is more slowly developed, though solicited more than ever; and seems capable only of acting along the lines which experience has furrowed in it. The pulse of humanity beats dangerously quick in our day."

MODERN ATMOSPHERE UNWHOLESOME.

That quickness of pulse which is set up by excitement, not to speak of a certain deceptive versatility and readiness in catching the tone, or the fashion, of society, whether in high luxurious circumstances or in thieves' kitchens, must not blind us to the fact of a corresponding decay, an innutrition and degeneracy, of the old noble thoughts, the ideals and aims, that during more religious periods made up public opinion, even where they did not altogether shape the private conduct. Lombroso declares that the rude and uneducated represent in our modern system the juvenile who is violent because of his new strength, while the rich upper classes are senile and going off the stage, worn out by self-

indulgence, immorality and an overwrought physique. Let us not paint the future in colors so deplorable. But we may take this man's word when he assures us that in countries where "Panama" and the "Banca Romana" have had their day of triumph and disaster, nothing less than "adamantine resolution" is needed to stand against the corruption now prevailing in politics, finance, law, and civil administration. A government so very little reformed is not the one we would choose to deal with our criminals in the interests of society.

IT HAS ITS SPECIAL CRIMES.

Civilization has, therefore, its own crimes, which are favored by its economic arrangements; favored by its elementary education which enables the million to study their *Police News* and *Petit Journal;* by its breaking up of the family and consequent growth of deserted children, of foundlings, of infanticide, and of prostitution; by its indulgence in alcohol and other narcotics; by its overcrowding, which is a sure sign of moral disorder; by its intense competition, wearing out heart and nerves; by its facilities of concealment; its worship of money; its disregard for Christian tradition; its craving to be amused, excited, dissipated in hours of leisure; by its individualism and plutocracy; by its extremes of wealth and want, of overwork and utter idleness; and, to sum up, by the divorce which it makes between the moral character and worldly success. I quote Lombroso while drawing up this indictment; and except on the article of religion, which he does not greatly mind, I am at a loss to add anything of my own. Nevertheless, one conclusion from so large and imposing an array of details occurs to me, viz.: that the multitudes who fall directly under these influences are not, in the first place, delinquents born, but normal, and, as we may presume, reasonable men and women. The evils of which Lombroso complains, not at all too loudly, are evils of environment, pressing from outside upon individuals rather than springing up within them. In a

second, a third generation, their effects, engrafted upon the system, will have made a lodgement in nerve and tissue. No doubt such is the way in which anomalies become our nature from having been an excrescence; but still, it is not the same thing to suffer disadvantages which a change of condition will remove, and to carry about a degenerate intellect dwelling in a plague-stricken body. Hence, while modern civilization admits of reform, and laws adapted to such, ends may protect or renovate a whole people, we cannot hope by any legislative enactments, utterly to abolish the conditions under which criminal types are produced. Limit their sphere of mischief we can, indeed; prevention is often possible; and the right kind of training may be so efficacious with a number of degenerates caught young as at all events greatly to lessen their delinquencies. A bad predisposition need not issue in evil acts; it is a seed, not a fruit; and wise lawgivers will do their utmost to prevent its ever bearing fruit. To so much they are bound by their office:—as regards the environment to see that it be healthy and favorable to virtue, but where the individual is marked for crime to take away the occasion; to strengthen the better elements in his composition; and to treat him always as a minor not come to full use of his faculties, and therefore unfit to be allowed the freedom which minors, in the most democratic polity, are refused.

EDUCATION HAS NOT LESSENED CRIME.

Education, literary and scholastic, has not lessened crime, but in many instances, has enabled the born delinquent to add to his crimes and escape detection. "Knowledge," said the American Seymour, "is an instrument, not a virtue, and may subserve either good or evil." The secularized school, as Lombroso never wearies of telling his readers, is not only "no centre of morality," it is an open source of corruption—to such an extent, that he recommends the doing away with male teachers and introducing school-mistresses everywhere in their stead. But the prison school, whether it gives lessons in the elements or technical instruction, he declares repeat-

edly to be one chief and permanent explanation of the growth of crime. "Beyond question," he writes, "the literary teaching afforded in the prisons of France, Saxony, and Sweden, accounts for the large statistics of forgery committed by their recidives." In Italy "the cut purse and the assassin learn at government cost how to make false keys, murderous weapons, and flash money; they see into the way of fabricating bank notes, and they become expert in lock-picking." The prison school, says our author, explains why there are so many educated recidives, and why they become more numerous. Such is the end of technical education bestowed, as Carlyle insisted so many years ago, on "the Devil's regiments of the line." "Fill your threshing-floor," said he, "with docks, ragweeds, mugworths, and ply your flail upon them—that is not the method to obtain sacks of wheat." No; but where secular education prevails, as in France, crime increases 133 per cent. It is not that more blood is spilt; the immense outgrowth comes from other offences. Thus, outrages on children which were but 83 in 1825 had risen in 1881 to 615; offences against decency were reckoned at 302 in 1875; by 1880 they had reached the terrible figure of 2,592; and we must also bear in mind the scandalous literature with its special name, and the shop-windows crowded with every sort of impropriety, which French authorities leave unmolested. Thefts, in France, between 1826 and 1880, multiplied 238 per cent.; swindling, 323 per cent.; abuses of trust, 630 per cent.; and offences against morals, 700 per cent. Vagabondage, or tramping, is now from four to eight times as common as it used to be; assaults on the police, five times as common; and bankruptcies have leaped from 2,000 to 8,000, while the growth of commerce would, in a less secular or positivist country, have yielded not half so many. "These augmentations," concludes Lombroso, "give us an idea of the influence of culture."

MODERN EDUCATION IS NO DISCIPLINE OF CHARACTER.

Why should they not? It is very seldom that Catholic essayists have it at their command to quote Mr. Herbert

Spencer with approval. But on this subject he is sound and instructive. "Rational education," he lays down in his solemn manner, "based as it can only be on a true theory of conduct, which is derivable only from a true theory of mind, must recognize as a datum the direct connection of action with feeling. [And] this truth, undeniable in its generality, must be joined with the truth that cognition does not produce action." I interrupt Mr. Spencer to observe that it was this latter principle, couched in the language of theology, that Catholics and the Council of Trent upheld against Protestant errors such as, being now reduced to secular terms, have infected and almost ruined education throughout the modern countries. But to continue my quotation: "Have we not here, then, a cardinal psychological truth to which any rational system must conform? . . . Yet we are at present, legislature and nation together, eagerly pushing forward schemes which proceed on the postulate that conduct is determined not by feelings, but by cognitions. . . . Are not fraudulent bankrupts educated people, and getters-up of bubble-companies, and makers of adulterated foods, and users of false trade-marks, and retailers who have light weights, and owners of unseaworthy ships, and those who cheat insurance companies, and the great majority of gamblers? Or, to take a more extreme form of turpitude—is there not, among those who have committed murder by poison within our memories, a considerable number of the educated—a number bearing as large a ratio to the educated classes as does the total number of murderers to the total population?"[1]

This witness is true. And we have seen the reason why "belief in the moralizing effects of intellectual culture, flatly contradicted by facts, is absurd *a priori*." It supposes a direct connection where none is to be found. Nor is moral teaching one whit more effective when it simply means an exposition of the rules of right conduct in school or out of school, unaccompanied by the method of rewards and punish-

1 "Study of Sociology," 351, 358, 363.

ments, that is to say, by felt consequences. "Not by precept, though heard daily," says Mr. Spencer, "not by example, unless it be followed, but only by action, often caused by the related feeling, can a moral habit be formed." Whence he draws this large and momentous conclusion, that "the bettering of conduct can be effected, not by insisting on maxims of good conduct, still less by mere intellectual culture, but only by that daily exercise of the higher sentiments and repression of the lower, which results from keeping men subordinate to the requirements of orderly social life—letting them suffer the inevitable penalties of breaking these requirements and reap the benefits of conforming to them. This alone is rational education.[1]"

TRAINING WITHOUT EXPERIENCE OR SANCTION.

Almost a quarter of a century has elapsed since these words were written, and now comes Lombroso to demonstrate their exactitude and the too fatal disregard of them on the part of legislators, by a tale of crime such as I have unfolded, and could easily draw out to fifty times its length. Is it not time to abandon the frothy commonplaces of liberalism and make ourselves acquainted with psychology? Where is crime most of all upon the mounting hand? In Latin countries, the tables declare—Italy yields a record of murder with which no part of Europe can pretend to compete; and France is rapidly degenerating in mind, manners and morals, to such a point that her numbers would go down and, "la névrose," carry off her old families, did not the Catholic provinces of the West (which are behind Paris and the centre in what we miscall civilization) keep to the plain and healthy tradition they have learnt from their ancestors. Ferrero, pleading in 1894 on behalf of "Social Reform," cries aloud with Taine, as with Lombroso, that the empty classical training, all gone to vocables and literature, to semblance instead of substance, which has for centuries flourished among Italians and French, and which is the whole of their

1 Ibid, 373.

college and university system now, must be deemed responsible for their "government by attorneys," their brood of anarchists, their *déclassés*, their waiters on Providence, their superfluity of idlers, their "dress-coat proletarians," their youths addicted to the most dubious or the most shameful trades, and that "everlasting lie of veneer and rhetoric" on which these unhappy nations live but do not thrive. "Read," exclaims Lombroso, "'*Le Bachelier et L'Insurgé*'", by the ardent Communist, since departed without repentance, Jules Vallès.—it is modern education in an ounce phial of poison. Taine subjoins, "the only fruitful teaching is experience of reality. How do we bring our French lad into contact with life? We shut him up in a *lycée* during seven or eight years—and those the most important and decisive,—removed as far as possible from genuine experience. Then on a fixed day we require him, in front of an armchair, to give evidence that he has learnt '*totum scibile;*' two months later he has forgotten it; but the spring of his mind is broken, he is dried up; expect from such a one nothing great or original; you have made him an automaton; and he will go on turning his wheel." Remark that the anarchist and the bourgeois have been moulded on the same pattern. Both are worn out; neither has a spark of genius; and construction, social or political, is utterly beyond them.

THE SUPERSTITION OF CULTURE ALONE.

To this depth we have not fallen, nor do we mean to fall, in the English-speaking hemisphere. Yet our statesmen and our students believe far too much in the superstition of culture, in books and machinery, in the school as distinguished from the home and the playground. They have subsidized education; they have not organized discipline. They worship intellect as a god—the bare formal intellect which is a spectator of life, not an actor, and still less a hero, a martyr, an enthusiast of virtue and self-sacrifice. How, in the day school, do we propose to train the muscles, the nerves, the will? What is the method—or is there any?—adopted and followed out, whereby feeling and action are, in the language

of Mr. Spencer, correlated, until in our pupils a coherent order of emotions prompting the right social activity, has been firmly established? It is a demand of human biology that each man "shall so live as neither to burden others nor to injure others." How then do we set about teaching the hands, the eyes, the voice, and at the same time the heart, the affections, the conscience, to fulfil this duty of self-support and social justice? I am not meaning to imply that we neglect it altogether; but I do say that a sedentary school education is, and must always be, a very small part of it. The discipline which fits a man for life is not to be found, or given, simply by the reading of books.

REFORM—ENTHUSIASM—RELIGION.

So many avenues of thought open before us when we are standing on this vantage ground that I can indicate only a few of them. Where the school breaks down is in treating children as pure intellect. Between the school house and the home lies the street, which has been overlooked in our modern system, as though it were a mathematical line, or length without breadth. It is just broad enough to lead to destruction. The young criminal, not born such, is made in the street. He is also fabricated on a grand scale in the saloon. All statistics demonstrate the closest connection between alcohol and crime, between the criminal classes and the public house, between the multiplication of taverns and the multiplication of thieves. To prevent the increase of "delinquents on occasion," or manufactured articles for the prison, we must, then, so alter our system of training youth as to exercise their muscles no less than their brains, to control by judicious guidance their amusements, to break up suspected groups at corners and after nightfall, to supply them with social interests, to open a path for every one into some decent occupation, and to lessen the occasions of vice by making the public house a public concern. For all these undertakings religion will furnish motives, strength and enthusiasm. Lombroso perceives, with astonishment, that it has done so in England, at Geneva and in America. But

in his own country the outlook is less cheerful; and so it is in France. The long years of excessive or despotic administration have told fatally on the spirit of the people. They are overgoverned, and officials may do this reforming work or let it alone; no one else, with the exception of a saintly Don Bosco, whom Lombroso lauds and praises, or a chivalrous Comte de Mun, will attempt to resolve social problems by applying himself to them manfully, regardless of government aid or opposition. When, in our English, or German, or American world, we talk of religion as coming to the rescue, we include the Christian rank and file no less than their officers. But in the Latin world it is different. The rank and file have no conception of religious duty which goes beyond saving their own souls, and, at the utmost, bestowing private alms in charity. Such is the situation as a whole, according to Lombroso. Moreover, it has now been severely exasperated by the passion for stimulants which in Italy is almost as high as in Great Britain (3.40 gallons of pure spirits per head, compared with 3.57), and stands at the top of the catalogue in France, (5.10). We do not infer a relatively equal growth of homicide—against this the figures would protest—but we do infer conditions of degeneracy; and the more so that in Latin climates alcohol doubles the unwholesome influences of a burning sun. Lombroso includes the action of narcotics in his genesis of crime, and with reason; but all these particular causes may be summed up under the head of "decadence," which is a name that expresses the French and Italian stage of things much more aptly than the word "civilization."

DEADLY ERRORS IN LOMBROSO.

Not being himself a Christian, and seeing round about him comparatively few traces of religion applied to social phenomena in the way of reform, Lombroso falls back upon a sort of Comtist Utopia, from which to derive his therapeutics or healing measures. Some of these we might anticipate as clean contrary to all that Catholics have ever believed in; and so they are. By way of preventing crime in the married

condition, our philosopher would grant unlimited divorce. He would relax public opinion which, one should imagine, is lax enough already, as regards the morals of youth, and would take away temptation by affording opportunity. On a subject, if possible, more serious, that of suicide, he propounds the desperate view that to aid and abet is no crime, for self-murder opens an escape from violence against others, and we need not suppose any canon of the Everlasting by which it is forbidden. The destruction of offspring in its pre-natal stage seems to him permissible, and in many cases an advantage, socially considered. Infanticide, which presses upon the illegitimate, is in like condition; he says with the Roman general, "et si periissent, vile damnum"; it is a gain, not a loss, from the point of view which he terms "social defence." He is a strong Malthusian; but Malthus talked of moral restraints; Lombroso would employ science. Perhaps we have now seen as much as we can endure of this new morality; and having written over against it "anathema sit," may pass on to measures not so fatally inexpedient. Christians, however, always did warn their enemies that when the dogmas of the New Testament were rejected, in due course its ethical maxims would be cast out. "Social defence," apart from the Gospel, is Paganism.

"PENAL SUBSTITUTES."

Ferri has invented the term "penal substitutes," by way of tracing a method which governments ought to follow in their dealings with crime. These are measures of prevention, in the economic, political, scientific, legislative and educational order; to which Lombroso adds at large the adaptation of law to clime, race and custom. There may be one code for a whole nation as in Italy; but on paper, not in fact; every distinct region understands and administers the law in its own fashion. Hence, it is absurd to keep up trial by jury among Sicilians or Calabrians who turn it against justice, and have not the slightest glimmering of what it means. The system of rhetorical advocacy, dear to lawyers, should be restricted within narrowest limits.

Writing is far more exact than speaking; it makes a deeper and more definite impression, and it saves time. With one responsible judge, medical examination, and the results certified by the latest scientific methods, a true verdict would be secured, and the innocent would come out free, while the guilty would not escape, as they now do, by collusion, bribery and ignorance. The scandals of the Italian jury-system as described though not exhausted in Lombroso's third volume, surpass anything we have witnessed even in disturbed and lawless neighborhoods, and in periods of political excitement among ourselves. It is manifest that English or American institutions transplanted into Southern countries bear an equivocal fruit; they are foreign to the people, and whether it be the jury, or the ballot-box, or the Parliament, they suffer a sea-change that takes all virtue from them. Now come the abuse of appeals and the abuse of pardons; add to this delay in carrying out the sentence, which may often be suspended—and between 1871 and 1875, was in 47 per cent. of the cases suspended—for more than a year, and at length we begin to perceive why the Italian criminal statistics are so unfavorable. Impunity granted by the jurymen, the judges, and the monarch himself, to persons, some of whom have confessed their delinquencies in open court, will explain these phenomena, which, generated by a decadent civilization, are not repressed by any additional effort on the part of authority.

PROPOSED NEW SCALE OF CRIME AND PUNISHMENT.

Therefore, continues Lombroso, my opinion is that of Beccaria, what we demand are "mild laws vigorously executed." First, it should be laid down as a principle that imprisonment is one chief source of relapse; that a prison cannot fail to be a pest house; and that committal to its infected atmosphere should, so far as possible, be reserved for the class of born criminals. We now know the precise meaning of that term—persons convicted of some serious offence and found, on examination, marked with certain stigmata. Against these, law should henceforth weight the

presumption, instead of supposing them to be innocent until they are proved guilty. And conviction is not, as at present, to follow upon the result—a mere chance, not depending on the criminal—of an attempted outrage; the attempt should be dealt with as if an act consummated. For, evidently, social defence requires no less; it is the attempt which reveals the man's character, and proves him to be an enemy of law and order.

Hence no juveniles should be committed to prison—meaning by such all whose physique is yet unformed, and whose temper has not had time to mature in evil. For them a special system of discipline, with classes and descriptions sifted out, must be instituted; and the devastating Reformatory, which turns into criminals so large a proportion of foundlings, illegitimates and deserted, must be clean swept away. Lombroso admits that the only houses of the kind which are not a disappointment, or indeed a horror, among Italian refuges for children, are those carried on by religious. The government institutions he likens to prison yards; and the account which we read of them is appalling. He would gladly turn over the whole question of strayed and disinherited boys and girls to a system such as that of Dr. Barnardo. All his suggestions are taken from these English schemes; in practice they substitute the cottage for the barracks; they decentralize, and they propose to give these children a home where each can be cared for individually, and is known and loved by his foster-parents. Society would gain by spending on them, since the class of lost infants, though subject to the very highest death rate in the table, does yet supply to Italian prisons 36 per cent. of recidives, and to France 60 per cent. of all the minors arrested. Austria, Prussia, Wurtemberg tell the same tale with varying proportions. We may conclude, says Lombroso, that the majority of foundlings who do not die under twelve take to crime; and of these, again, the larger part are females. A lugubrious prospect extends in that direction, but I have not found room to dwell upon the nature and circumstances of the *donna delinquente.* All I shall say at present is that her

numbers increase with civilization, and are probably destined to increase yet more as school-training and competition with the other sex in business and public life throw women more completely out of their allotted sphere, and make them less satisfied to stay at home. These are the facts; to attempt the philosophy of them just now is beyond my limits. But for children under the new system, manual and moral discipline, with isolation of the corrupt or incorrigible, and emigration carried out under supervision, will comprise the main articles of the policy which Lombroso recommends.

Private Christian effort could on these lines help indefinitely towards a solution of the juvenile criminal problem. First offenders in childhood must, under no circumstances, be sent to prison, but are to be dealt with as subjects for education, according to the principles laid down. Among preventive measures we reckon all that is now so beneficially undertaken in England to protect children from cruel treatment in their own families; and a more stringent obligation must be enforced (as even in England remains to be carried out) upon the fathers of the illegitimate or deserted, so that they shall share in their maintenance when the public authorities have taken them up. Again, we see recommended the suppression of brutal and demoralizing shows, theatres and other places of entertainment; the severest checks upon juvenile, and, indeed, all public gambling, inclusive of lotteries, which are a manifest evil in Italy, France and Germany; and, in brief, a large expansion of municipal duties combined with private reforming and philanthropic enterprise, which would result, not in a Maine liquor law, not in Puritan restrictions on cheerfulness and gaiety, but in the Gothenburg, or some similar, solution of the questions regarding the drink traffic, and in a sort of modern Olympic games, universal and free from "gates" or wagerings, so as to make an open, out-door, healthy life the rule for our millions, both young and old. We seem to be drawing cheques on the millenium in this project of law; but a standard is no small advantage to the legislator, and if he knows in which direction to aim, his arrows will not fall so wide of

the mark as they have done hitherto. For he will be training public opinion, and public opinion is always, in the long run, omnipotent.

WHO ARE THE GOVERNING CLASSES?

Cavour has said, "Either the governing classes will come to the rescue of the disinherited, or civil war is inevitable." In a democracy, the governing classes are the rich, the educated, the clergy, and the press. All who belong to this *Ecclesia docens et regens* have a plain duty toward their fellow-citizens, which they must not put from them under the plea that their riches are their own; that culture has nothing in common with politics; that religion is a private affair; and that journalism means simply a branch of commerce. Now Lombroso is neither a Christian nor a socialist. Moreover, he does not attribute crime to poverty as its direct consequence. The very poor and the criminal class overlap, but are far from coinciding. Yet there can be no reasonable doubt of a certain portentous effect upon the growth of crime which has been due to the capitalist and his system, unrestrained by popular institutions as they now are. Lombroso would have the State, *i. e.*, society in its corporate functions, take up arms against usury, *latifundia*, tyrannous contracts, and the exploitation of women, children, and the destitute by industrial slave-masters. I cannot do more than glance at this aspect of his philosophy; but in the putting down of crime it furnishes the preamble to every decree. With our present economics we foster such causes of delinquency as excessive brain-pressure, drink, insanity, overcrowding, and the single life made compulsory on thousands, nay tens of thousands, who if they had the means of subsistence, would be happy and virtuous in their own homes. Legislation and public sentiment are called upon to remedy this gigantic evil, which is restoring barbarism under the pretence of "freedom of contract" and commercial independence, and is due to economic heresy no less than to the desire of making a fortune in the shortest possible time.

CLEARING THE PRISONS.

As the prison nearly always corrupts and seldom reforms, it is proposed that "occasional" and "pseudo-criminals," or, in other terms, those who are not incorrigible, shall be fined, or admitted to bail during good behavior, but not exposed to the evils of incarceration; and that the ticket of leave shall be abolished. A large, and very large, chapter of legal offences at present is merely convention; it implies no villainy in the subject, but transgression of rules or some slight accidental slip which may occur in the most honorable. For the whole of this second table of the law, either sharp warning or the payment of a fine ought to be sanction sufficient. But where loss to a third person has intervened, the culprit should be bound down to make it good. These changes in law and administration, it is contended, would empty half the prisons; they would hinder much permanent degradation of useful citizens; make the tyranny of the police, which is now a widespread abuse in various countries, almost impossible, and benefit society by diminishing the charges of supervision and the damages incurred by private persons, whom the courts do not compensate for their losses, though affecting to give them redress against offenders.

BUT RECIDIVES NEVER TO BE RELEASED.

We come, at length, to the comparatively small but formidable class of born criminals. These are all recidives, or will be such if given the opportunity. What is the proper method of dealing with them? Retribution, according to the positive school, is not to be contemplated; the *lex talionis* no longer applies. Neither is the old doctrine of example to others a foundation on which Lombroso, Ferri and their disciples would build. With signal and superfluous imprudence they have denied free will. But as the public are convinced of its existence, and never can be persuaded that all crime is uncontrollable insanity, we need not pause to overthrow these anti-metaphysics. We may content ourselves with repeating after Bishop Butler that, "it is neces-

sary for the very being of society that vices destructive of it should be punished as being so; the vices of falsehood, injustice, cruelty; which punishment is, therefore, as natural as society; and so is an instance of a kind of moral government, naturally established, and actually taking place." That I consider to be the true doctrine of "social defence," which distinguishes between the absolutely "insane delinquent," whom we must put under supervision as a safeguard, and the criminal properly so denominated, whom we visit with moral reprobation as having, under what stress of temptation you please short of insanity, yielded to a pressure which he ought to have resisted. Nor is that "disapprobation" a slight or indifferent quality in our judgment; on the contrary, it is the judgment itself viewed in its essence, and gives a distinct coloring to all the execution that follows. We pity the insane; we abhor the criminal. When Mary Lamb, in a sudden fit of maniacal frenzy, stabbed her mother to death, was she guilty of matricide? By no means; she did not intend an action the real significance of which during those terrible moments the unhappy girl was quite beyond seeing or comprehending. And when she came to herself, who would have reproached her with it? The genuine Mary Lamb was one of the kindest-hearted women that ever drew breath. On the other hand, contemplate that Belgian fury, Madame Joniaux, convicted in 1895 of having deliberately poisoned her sister, her brother and her uncle for the sake of their assurance-money. She has the virile countenance, prominent brow, large jaws, thin lips and pallid hue of the born criminal; but she has also presence of mind, a good head for figures, and an untamable spirit, as appeared during her long and severe examination. Now do we not confidently pronounce, with entire reflex certitude, that in the case of Madame Joniaux moral freedom was present, thought, choice and execution, well within her power to take or leave—whereas in Mary Lamb there was none, and consequently no "human act" at all? Here then are two sets of inferences founded upon two opposite kinds of experience; and they completely ruin and make an end of Lombroso's attempted

identification of all crime with insanity. Mary Lamb passed many months in an asylum; Madame Joniaux should have been sent to the gallows. In one case the principle of social defence justified detention; in the other it pronounced and ought not to have shrunk from inflicting the supreme penalty of the law as upon a true delinquent.

SCIENCE RECOGNIZES THE DEATH PENALTY.

Lombroso, unlike Victor Hugo, would, though somewhat unwillingly, retain the punishment of death, and he quotes Taine: "If the criminal impulse be, as it shall appear from the history, the moral, intellectual, and affective constitution of the delinquent, isolated, accidental, and passing, then to pardon him is a duty. But if, as you have shown, creatures exist, human orang-outangs lustful and ferocious, these cannot behave otherwise than they do; they rob, violate, and kill by course of nature. Prove them to be such, and I make no objection to the penalty of death, supposing it to be profitable to the order of society."[1]

The problems which unveil their dreadful features at this conjuncture are among the least manageable that casuistry has ever attempted to solve. It is laid down by our teachers as an axiom that to will the death of the innocent directly, or *per se*, is under no circumstances whatever permitted. But, indirectly, and in defending ourselves, or another, or society, it becomes lawful "cum moderamine inculpatæ tutelæ." On M. Taine's principle, the insane delinquent who had committed a "material" crime, but was not morally responsible, might be left for execution; and this we cannot grant. Will a secularized, positivist State ever act upon it? In justice to Lombroso, I am bound to observe that he does not propose any such extension of the criminal law; his good sense proves too much for his logic. Indeed, we austere men of the North shall probably regard him as more indulgent than wise, for he talks of holding the sword over convicts *in terrorem*, and would not, so far as I can see, eliminate the

1 L. iii., 587.

assassin until he had relapsed, which is allowing everybody one murder who chooses to pay the price of it in penal servitude. However, it is to be a resource *in extremis* against the "orang-outang," and especially as a means of putting down the *maffia* and *camorra*. So much has biology conquered from the vicious sentimentalism of half a century ago, which still dominates the Italian code.

CRIMINAL ASYLUMS.

The new system does not look upon imprisonment as a repaying to society what is due by the criminal, "luere pœnas," in Roman phraseology, but as a sure method against further harm. It is prevention, not retribution. Lombroso would innovate as little as possible in terms; and hence would be satisfied with a modification of article 47 in the Italian Code which might be thus conceived, "If the cause which, in whole or in part, took from the culprit the knowledge of his offence, or which urged him thereto, be derived from a vice or malady having the characteristics of permanence, such as monomania, epilepsy, *pellagra*[1], the liquor habit, meningitis, moral insanity, or the like, the accused shall be detained under care in an asylum appropriate to his peculiar disease, until certified as being now cured." This, in one word, enlarges Broadmoor at the cost of Portland. It substitutes the lunatic asylum, the house of dipsomaniacs, and the hospital, for the prison. And if we confine ourselves strictly to the language of the law proposed, it recommends indeterminate sentences for the fixed periods now in vogue. But remembering all that has been said on the temper and proclivities of the born criminal, it is manifest that a very small percentage of those who went in would ever come out. When criminal lunatics are assigned to Broadmoor during her Majesty's pleasure, that is a euphemism signifying the term of their natural life. Among such delinquents are many who have committed their offence without adequate motive, sometimes with no

1 Pellagra is a disease consequent on eating bad maize or Indian corn, and prevails in many parts of Italy.

motive that can be discovered. These are "morally insane," according to the nomenclature at present in use. How are they ever to be let out upon the world as if cured? Lombroso refers with strong approval to a resolution of the English House of Lords in 1864, which recommended that delinquents after a second relapse should undergo penal servitude for life. This, in combination with his therapeutics, would be carrying out an extensive part of the Italian doctor's system. He describes, also, what the Belgians have undertaken on lines approaching it. There is, at Mexplas, an agricultural settlement, which has been instituted for born criminals and the incorrigible, and which is now the home of 4,500 persons under fit directors, who maintain themselves and are practically the "closed State," well known to students of Fichte. They consist of four classes, —the undisciplined or dangerous; the relapsed and rebellious; the ill-famed who have not undergone indoor punishment; the least criminal, who have not been "interned" more than three times. If any man refuses to work, he is made to fast during three days on bread and water. They are paid with inconvertible paper, not in current coin; and precautions are taken against their spending money outside. The settlement is prosperous; it has reclaimed large surfaces of land, while costing the Belgian State very little. Similar institutions are the beggar-colonies in Holland and Germany; but these do not aim at the reformation of criminals.

CONCLUSION—SYMBIOSIS.

To sum up. Lombroso, following closely in the steps of Garofalo, would reduce the present chaos of laws against crime to a scientific regularity, under these heads: First, absolute elimination of the delinquent, or penalty of death. Second, relative elimination, which would mean transference to a criminal asylum, or transportation to waste foreign lands, or perpetual banishment, or banishment for a time indeterminate, or residence in an agricultural colony and local exile. Third, reparatiou of the harm done, as fines paid to the State or to the party injured, either by deduction

from salary, or a lump sum, or forced labor without imprisonment. Fourth and last, imprisonment during a fixed period, in cases of "exceptional," that is to say, not congenital, delinquency, such as forgery or rebellion, and where no other means were at hand to make up for the absence of reparation and the impossibility of forced labor.

In this way our author is convinced that the criminal disposition, which may now be looked upon as misdirected energy, or "expenditure in the wrong place," could be guarded against, or even turned to advantage. If all crime indicates relapse, or atavism, it implies likewise variation from the type, and, therefore, possibilities of development. Crime, indeed, reveals where the social plague is sorest; but we may gather from the statistics now to hand that in modern life, in urban or civilized centres, it is losing its ferocity and assuming at once a more intellectual and a more sensitive aspect. The nerves are coming into play rather than the muscles. But violence itself, when taken early and allowed free scope in the hazards of adventurous traveling, in pioneer enterprise and the exploration of the unknown, will help the world forward. And if epilepsy has any relation to genius, we can lessen the strength of the disease while we encourage the dedication of rare gifts to social uses. Excitement may become enthusiasm; quickness of feeling is often the material out of which philanthropy has been derived. Elimination of the undesirable must always remain as a sad necessity in this imperfect constitution of things; but science, charity and the growth of a well-balanced social order will prevent the undesirable from increasing their numbers, and will tend, more and more, to diminish their influence. Thus Lombroso concludes, and his last word is "symbiosis," or the adaptation of criminal instincts and powers to the service of an ideal which they attempt to overthrow, but in whose permanent interest they should be tamed, brought under, and, so far as possible, humanized. All which I leave to the reader's judgment, and bid him make the best of it, having now set before him, as faithfully as it was in my power to do so, the main out-

lines and great leading principles of a reform, which by dealing with the criminal first, and with crime as his manifestation, substitutes observant science for *a priori* speculation, and if it has fallen into errors on some points of even vital importance, may yet be the first stage in a more humane and successful handling of the waste products which are now heaped up in our cities, and which are a source of infection to society at large.

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HOW SHOULD WE CONDUCT OUR SUNDAY SCHOOLS?

I.

IN the treatment of the subject that has been assigned me: "How Should we Conduct our Sunday Schools?" I shall regard the priest in the three-fold capacity of pastor of the congregation, having authority over and being responsible for the children of his flock; as superintendent of the Sunday school, organizing it, appointing teachers, assigning them classes and looking after the way in which they discharge their duties; and as a teacher capable of instructing different classes. He must be familiar with the duties of this three-fold order if he would conduct his Sunday school successfully.

It is difficult to overestimate the importance of a well conducted Sunday school, taking many congregations as we find them in this country. In it are laid for many of the children the foundations of religion and morality. The religious train-

ing of children has in all ages been justly regarded as a matter of the very first importance. The fact that, from the moment that he comes to the use of reason, the child begins to be accountable to God for his every thought, word, action and omission of duty, and that he will be powerfully influenced in after-life by much of what he learns even before he has come to the use of reason, is sufficient to convince all who feel an interest in his temporal and eternal welfare of the importance and necessity of the earliest possible commencement of his religious education. He will be unable to fulfill the end for which he was created, unless he is taught what the law of God commands and what it forbids; nor then, unless this teaching is made so plain as to be easily understood, and is so deeply impressed as to become, as it were, a part of his nature. "It has been said, and truly," remarks Father Potter,[1] "that the child is father of the man, and no less truly, that, as the twig is bent, the tree is inclined; and most truly and most solemnly of all, that, if we train up a child in the way he should go, when he is old he will not depart from it. It is the universal law, admitting of but few and rare exceptions, that, such as is the child, such will be the man. The impressions which are made in childhood are indelible, for good or for evil, they will hardly ever be swept away; and hence the paramount obligation which rests on the pastor of bringing the dear children of his flock, the children who are to be his glory and his crown, under the influence of religious teaching as soon as they are capable of comprehending it, and of profiting by it. He thus secures them for God, and lays the foundation of those lasting impressions of faith, of piety and of truth, which will bring forth their fruit in due season and gain to God many souls, who, without this early teaching, would wander hopelessly and irrevocably out of the way of salvation."

The belief and practice of all ages has tended to confirm this salutary truth. Pope Benedict XIV. makes use of this forcible language: "We affirm that the greatest part of the

1 *The Pastor and His People*, pp. 219-220.

damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." (*Institutiones* XXVII., n. 28). Such has been the mind of the Church in this country from its infancy. The first bishop of the United States, in the first synod which he convened, November, 1791, decreed (n. 10) that: "Omnis ab animarum pastoribus adhibenda est diligentia, ut ante primam communionem juvenes in doctrina Christiana sint probe educati." And the First Plenary Council held by the Church in this country, in May, 1852, enacted this as its twelfth decree: "Moneant episcopi sacerdotes curam animarum exercentes, ut institutioni juventutis in doctrina Christiana per se operam dent, nec putent ipsis licere quae sui muneris sunt negligere, rejecto omnino in alios onere juvenes . . . fidei morumque principia edocendi." The Second Plenary Council, of October, 1866, re-enacted this decree in the same words; and the last Plenary Council, animated by the same spirit, declares[1] that: "Ad rectores animarum spectat per seipsos pascere gregis sui agnos . . . Volumus ergo, ut rectores ecclesiarum vel eorum vicarii saepius adeant domincis diebus scholas catechismi . . . praeceptores sacerdotali charactere non insigniti, sive religiosi sive laici, magni equidem sunt adjumento in juvenum institutione." (And to come nearer home, we have the Diocesan Statutes, in which we read: "Vehementer hortamur missionarios ut nullum non moveant lapidem ut juniores in fide instruantur et spiritu religionis imbuantur. Curent ut Doctrina Christiana instruantur, ut in bonis moribus educentur, ut sacramenta frequentent usque a teneris annis, et alia omnia boni Christiani officia peragere discant. Non possumus hujus rei necessitatem exagerare, cum ex ea neglecta maxima mala exorta sint et in posterum orientur, si pastores non curent ea indefessis curis removere.") If I have insisted at some length on the importance of the Christian instruction of the little ones, it is because we will naturally put forth our energies in proportion to the idea we entertain of the importance of the work in which we engage.

1 Conc. Pl. B. III., n. 217.

II.

The children will not be attentive unless they are fairly comfortable; and hence the Sunday school should not be held at a time when the children are already tired, as they would be at the end of the children's Mass on Sunday.

Again, the pastor cannot work successfully unless he is able to secure the coöperation of the parents. The opportunities of parents, the love they have for their child, the confidence he places in their teaching, the regard he has for their example, the authority they exercise over him, and their ability to shield him from improper influences, place them in a position to instruct him both by word and example, to which no one else can attain. So necessary is the coöperation of parents that, without it, it is impossible to train up a child in the proper manner. It is in their power, in a very great measure, either to confirm or to undo, by their word and example, the work of all others engaged in the training of their children. Yet the pastor will find it difficult, and not infrequently impossible, to secure their coöperation, owing to the ignorance and indifference of so many; and no amount of labor on his part will succeed in arousing some of them from their unaccountable lethargy. But home study and regular attendance, without which the children cannot hope to advance successfully, depend on them.

The parochial school, where it exists, is also a great help to the Sunday school, and is indeed the proper place to train children in the Christian doctrine; for it teaches them daily, while the Sunday school has them but once in the week, and that for a comparatively short recitation. These schools act not only on the principle that the pupil is a child of God, as well as a member of society; but on the more correct principle that he is first a child of God, and then a member of society. For that reason the religious training that is to fit him for the proper fulfilling of his duties to God receives greater attention than the secular learning that is to prepare him for an honorable place among his fellow-men. Not only so, but his teachers and all that meets his eyes,

remind him that he is a child of God, and place a wholesome restraint upon the waywardness of his restless nature ; all of which prepare him for deriving greater profit from the exercises of the Sunday school.

III.

With the children before him the pastor has the material to work on, but he must do this systematically if he hopes to succeed; and in order to do so he must organize his school. He must have suitable rooms, comfortable seats, must appoint his teachers, and arrange his classes, not giving teachers too many children; and over all he must appoint a competent superintendent, especially if the school is large. In a word, he must not only put the whole machinery in good working order, but must also see that it does work. The securing of good teachers is not an easy task. It may be said with perfect truth that a large number of Sunday school teachers are not worth their room; and even some of the religious teachers are susceptible of very considerable and necessary improvement. How is the pastor to train his teachers? This can be done most successfully, so far as doctrine is concerned, in the class of perseverance; for the rest he will have to give them particular instructions.

Let us suppose the school organized, and ready to begin its work. The first point is to secure regular and punctual attendance. This and the adoption of a system of registering the attendance may be left to the pastor's skill, and his knowledge of the particular circumstances of his little flock. But to be successful in the work he and his coadjutors are about to engage in, he and they must form a correct idea of what is meant by teaching catechism. It differs on the one hand from what French writers call catechism, which is rather a lecturing on or explaining the Christian Doctrine, with the asking of questions, and on the other it differs from the mere hearing of a lesson which the children are supposed to have committed to memory.

Teaching catechism, or anything else, consists of two parts: *education* and *instruction*. The former has to do with what is implanted in the mind and heart of man by the Creator; and its duty is to unfold, draw out and strengthen their faculties and powers. The latter is occupied with the collection of knowledge from external sources, and stowing it away methodically in the memory, making the pupil master of a portion of the wisdom of other minds, found in books and other repositories. Neither, it will be seen, is complete without the other; both must go hand in hand, and the more intimately they are blended, the more perfect will be the training. This will be rendered more intelligible by showing its application to the matter under consideration. The teacher labors to instruct the child by causing him to commit the letter of the lesson to memory, and by explaining it to him in such a manner as will make it intelligible; and, this done, he proceeds to educate, by having him give back the knowledge thus acquired, and fix it indelibly on his memory by a judicious use of question and answer. In this way the memory is rendered more retentive; the powers of the mind are developed and strengthened to grasp and comprehend the doctrine contained in the lesson; the affections of the heart are induced to love it, if good, or hate it if evil; and the will is impelled to reduce it to practice in the routine of daily life.

"The next requisite toward the success of all instruction addressed to the young," says Canon Oakeley,[1] "is, that it should be conveyed with the utmost kindness and gentleness of manner and disposition. It is impossible to overrate the importance of these qualities, not merely in their tendency to engage the affection and confidence of the children, but in the power which they exercise over their intellectual nature. Many a child of a timid and diffident character, who, by tender and considerate treatment, might have been encouraged to make the best use of his intellectual powers, has been paralyzed and stupefied by a harsh and overbearing

1 *The Priest on the Mission*, Lecture v., No. 2.

manner on the part of his teacher. The preservation of a kind temper and conciliatory manner, under the temptations to which all teachers are exposed from the dullness of many a scholar, constitutes, of course, one of the greatest difficulties in the work of education . . . There are two mistakes," Canon Oakeley continues, "which we are apt to make in the treatment of poor children under education: The first is to forget that they have feelings; and the second is, to forget that they have characters."

"Do you wish," says the Abbé Dubois,[1] "to catechize with satisfaction. and with almost infallible success? You must really love this divine ministry; if you do not love it naturally, pray God, by the intercession of Mary, to make you love it. And love the children also. Oh, love them tenderly in God and for God. You know whether Jesus loved them. . . . . We bestow our pains so willingly on those we love. . . . . Let your main point be kindness. Let it be known, without a suspicion of doubt, that you love your little flock, and that your greatest happiness is to be among them. . . . . When you give a reproof, go as far as is necessary to produce the effect you wish, but not one degree further; and, even in giving this reproof, let it be seen that your kindness is ever at the bottom of your heart, and that, if your severity has encroached slightly on your kindness, it has not dethroned or expelled it." Father Potter supplements these words of the learned Abbé with the following:[2] "We must begin by gaining the hearts of the children, and inspiring them with a great love for us. If they fear us they will approach to our instruction with repugnance; they will absent themselves as frequently as possible; and, even when they attend, they will do so without interest, and only to avoid punishment. Sweetness and gentleness of manner is the key to the heart of a child. This attaches them to us, while rigor intimidates and repels them. A severe tone, a dark and sombre air, sharp and haughty manner, harsh, injurious

1 *Zeal in the Work of the Ministry*, pp. 497–499. 2 Op. cit., p. 222.

or ironical expressions quickly and effectually estrange them from us, and cause them to lose all confidence in our teaching. Without, then, ever descending to familiarity, or losing sight of the fact that the sweetness so amiable and so becoming consists in a certain serenity of countenance, a grave and dignified affability, and a suavity of voice and manner, which insensibly gain all hearts, the instructor of children will ever strive to attach them truly and deeply to himself, that thus he may win them the more fully and completely to Jesus Christ."

Besides opening and closing the school with prayer, it is well to sing a hymn at the opening and closing of the day's exercises. Says the Abbé Dubois:[1] "Do not neglect hymns; singing pleases children, rouses them, and prevents them from thinking of their play. Try to make them learn a great number by heart; they will sing them instead of bad songs, and this will edify the parish. Collect them together from time to time, at the parsonage or elsewhere, to teach them singing. Make every one sing, except those who, having no ear, might put the others out; and sing only those hymns the air of which is easy for them to catch."

One of the main points to be aimed at in conducting the Sunday school is that of securing the attention of the children during the recitation. It is as necessary as it is difficult. "Let me tell you first," says a writer on the subject of attention, "how you will not get attention: You will not get it by claiming it, by demanding it as a right, or by entreating it as a favor; by urging upon your pupils the importance of the subject, the sacredness of the day, the kindness of their teachers, or the great and solemn character of the truths you have to impart. All these are very legitimate arguments to use with older Christians. You and I, we may hope, feel their force. The sense of these things keeps us thoughtful and silent many a time, perhaps, when we are hearing a dull and unintelligible address. We feel we ought to be attentive, and we make an effort to be so.

1 P. 503.

This is a very valid argument to us, no doubt, but it is no argument to a child. Nothing in the long run, except a sense of fear . . . . can keep a child's attention fixed, but a sense of real interest in the thing you are saying." Two conditions are necessary for securing attention: the body must be in a comfortable position, and the mind must be interested. The teacher cannot reasonably expect children, especially if they are small, to cross their little arms, and sit motionless for half an hour or more; it is impossible for them to do so; he could not do it himself The restlessness which we often complain of in children is not a fault; it is a constitutional necessity.

The teacher having secured this first condition, will find all else reduced to the single point of interesting the class in the recitation. If he is capable of this he has their attention; if not, it is in vain that he would resort to authority, or appeal to their sense of duty; the fault is not in them, but in himself. It is all reduced to this: interest the children in the lesson, and the livelier the interest, the more profound will be the attention.

In the assigning of lessons the teacher must use discretion, making the lessons neither too long nor too short. If they are too long, some of the children will not be able to commit them thoroughly to memory, will go through the catechism with an imperfect knowledge of what it contains, and will have to be turned back—that measure so distasteful and discouraging to children; and, besides, time will not be afforded for a proper explanation of the lessons. On the other hand, if the lessons are too short, the children will not be urged to put forth their energies properly. But it is better to give a lesson too short than too long; both because the children will have plenty of time to study the whole catechism, and because the explanation of the lessons can be made more full and complete. But in any case it is not advisable to pay attention to the divisions of the lessons as found in the catechism; they are dictated rather by the nature of the subjects treated than by a desire of fixing upon a proper amount to study in a given time. But whatever the length of the lesson

may be, the following remarks of the learned Abbé Dubois should be carefully borne in mind and acted upon. He says :[1] "Make all your children learn the text of the catechism ; it is a matter far more important than is generally supposed. It is even necessary to insist, as much as possible, upon their knowing all the lessons of the catechism, so as to be able to recite them with steadiness, and almost without a mistake. It is thus engraven on their memory; and if, as children, they recite lessons mechanically, and without reflection, at a later period it will be otherwise: aided by reason they will dwell all the more on a crowd of doctrinal points, which are called to mind by the long passages of the catechism never yet forgotten. Never forget this important recommendation."

It is impossible within the limits of an essay like this to speak of the different methods of committing the text of the catechism to memory ; but the teacher should give the children the best advice he is capable of, and should remind them, especially, that a lesson is never learned by simply reading it over a number of times. As pastor of the congregation he should speak to the parents from time to time, on this subject, urging them to assist their children, and instruct them how they may best be able to do so. The study of the catechism is more difficult for children than any other branch of knowledge, because it deals mainly with abstract ideas, which the mind of a child is not as yet capable of grasping. And not a few teachers and the vast majority of parents force the children to the study of it in so ungraceful and stupid a manner that too many of them conceive a dislike for the very sight of a catechism, which makes them long for the time when they may throw it aside forever.

As an aid to the study of the lesson, it is well when the lesson is assigned for the next Sunday, for the teacher to give a brief explanation of it while the children hold their catechisms open and follow him ; and for him, in this explana-

1 Pp. 499–500.

tion, to show the relation of the lesson given with the one they have just recited. In the whole matter of explanation, it is needless to say, that the pastor, as head of the school, will know how far teachers are capable of explaining, and, as a consequence, how far they should be directed or permitted to do so.

IV.

When the session is opened and the actual work of teaching begins, the first thing for the teacher, after having called the roll, is to ask a few questions on the lesson of the last Sunday and the explanation given of it, and thus to come by an easy process to the lesson of the day, showing the relation between them and the gradual development of the system of Christian doctrine and morals. But it is of great importance that he should begin by asking easy questions, because if the first child fails to answer, the others will naturally imagine the question difficult, and may not venture to speak at all. To some persons these remarks may appear trivial, but it must be borne in mind that we are now speaking not only of children in general, but of little children. The teacher next comes to questioning on the letter of the day's lesson; and here it is that the utter worthlessness of so many teachers appears. I shall point out only a few of their most glaring mistakes. Some will have each child stand up by himself and answer his particular lesson, which makes as many classes as there are children in the class. This leaves all the other members of the class unoccupied to waste their time or get into mischief, and it will allow no time for an explanation of the lesson. Other teachers will give the child "the first word" of the answer, and others will supply by complacently reading from the catechism what the children have failed or neglected to learn. Both these teach the children to be idle, and weaken both their memory and their love for study. Still others will begin at the head of the class and ask the children in rotation. These soon train the idle child

to study the questions that will fall to him in the position he occupies in the class, and pay little or no attention to the rest. The motto of the teacher should be: "Never do for a child what, with at least moderate exertion, he could do for himself. Teach him how to study, and then require him to do it." The teacher should ask the question without designating the child that is to answer, and then point to the one who is to give the answer. In this way he will make all in the class strive to know the lesson before they enter the room, and be attentive while they are there.

The explanation of the lesson is essentially necessary, for no catechism is sufficiently clear without it, and some catechisms in use among us contain words and expressions not only beyond the grasp of an ordinary child, but also beyond that of some members of the senior classes. Much might be said on this important subject, but only a few brief remarks can find a place here. The teacher should be careful to explain the *literal* and the *doctrinal* meaning of the words and phrases of the catechism; and should, quite naturally, suit his explanations to the capacity of the class which he teaches. With regard to the manner in which these explanations should be given, the Abbé Dubois gives this wholesome advice:[1] "Be as clear as possible in your explanations, and never pass over a single word of the catechism without endeavoring to make it perfectly understood. Forget, if you can, that you yourself know the things to be explained, and look for their meaning with your children as if you were yourself ignorant of them. Ask yourself often, as you read the clearest parts of the catechism, whether a limited intelligence might still find something obscure or ambiguous. If you do not attend to this, while you think you are instructing, you will not instruct at all; at least your teaching will be defective and incomplete. Catechists are greatly mistaken in thinking the children must understand, because they understand themselves. Assure yourself by the best means in your power that your explanations are tho-

1 Pp. 500, 501.

roughly caught by all the children, and do not pass to other points unless you are quite sure that there is no obscurity left in their minds on any of the points just explained. In order to ascertain that it is so, do not content yourself with questioning those who are well instructed, but address yourself rather to those whose intelligence is but little developed. Vary the language in which you clothe your questions; the sense will be the same, but, the words being different, you will see if the sense is thoroughly understood." And in another place, the same Abbé Dubois adds these remarks, which are no less important: "Here is a very important caution, which we should like to print in large letters on each page of the catechism, in order that the priest (or teacher) who explains it might have it constantly before his eyes: Speak little, and make the children speak much. Almost all catechists are great talkers. This is a crying abuse. Think you in good faith that your little children are following you through that long string of words and phrases where you cease to be catechist to become preacher? Think you that their little minds, which have not, which cannot have, any capacity, are able to follow and comprehend your long arguments and interminable proofs? . . . There is not one of your long and useless explanations which might not be most usefully given, by dividing them sentence by sentence, and by making each sentence the matter of so many questions, to which you would oblige your children to reply. This will keep them constantly attentive and exercise their intelligence marvelously. We repeat it, therefore: Speak little, and make the children speak much."

The teacher should also encourage the children to ask questions; and, granting that some of their questions are irrelevant or otherwise faulty, he should not make light of them. One reason why persons learn more rapidly in childhood than at any other time in life, is that they are not ashamed to ask questions. Questions are a means not only of testing knowledge, but also of increasing it, making it assume a more definite form, and imprinting it more indelibly on the memory. Lord Bacon says: "A wise question is

the half of knowledge ;" and the universal application of it to every species of education is a convincing proof of its utility and importance.

Another point that cannot be passed over in silence is the extreme importance of the teacher inculcating both by word and example the greatest reverence for holy things. If there has been a period in the history of the Church in which it was particularly necessary to insist on this reverence, it is certainly the present. Attribute it to what cause you will, the fact stares us boldly in the face, and cannot for a moment be called in question, that there is in many of our children and youth a most lamentable want of reverence for holy things. It is seen especially in those children who, from necessity or the ignorance or stubbornness of their parents, attend the public schools. They will go through all outward forms with great precision, but the soul, which a lively faith imparts, is wanting ; the most sacred religious ceremonies are to them of as little apparent importance as the every day class drill. In the eyes of these there is nothing sacred ; and it is with difficulty that many of them are persuaded, or forced, to show due outward respect for the most holy mysteries of religion. We cannot close our eyes longer and remain indifferent ; a systematic effort must be made to eradicate this lamentable evil, and the work is, in a great measure, in the hands of the teachers of our Sunday schools. Instruction must go before all to enlighten the minds of the children to the true nature of holy things ; faith must animate the knowledge thus acquired ; but it is the reverence in word and action of the teachers that must act immediately on the children, giving this reverential tone to their language and conduct. I would not have the teacher instruct so much by word as by example in this matter. The eye of the body in children sees more quickly than the eye of the mind ; and actions leave a deeper and more lasting impression than words. Not that inculcating reverence by word is to be underestimated or neglected when opportunities present themselves ; but example is the more powerful of the two, and the less obtrusive.

V.

Besides the regular exercises of the Sunday school, there are others which are periodical. Among these, examinations and contests hold an important place. It is impossible to maintain the interest of the children in the Sunday school without the assistance of an occasional general examination ; and indeed it would be a species of injustice to them to deprive them of the opportunity of occasionally giving their parents and friends a proof of their proficiency by a public examination or contest. However large the children may be, they are still only children, and cannot in many respects be treated as adults. The times at which these are to be held, and the manner in which they can best be conducted must be left to each pastor, who is best acquainted with the particular circumstances of his youthful charge. Intimately related to these examinations is the awarding of premiums, or the employment of other incentives to study ; upon which, although it must be in the main left to the discretion of the pastor, a few suggestions may still be ventured. The question of premiums is one upon which there is, as in most others, a variety of opinions. The following may be taken as a brief summary of the arguments for and against them. In favor of them it is said : 1. That long experience has shown that premiums are useful incentives to study ; if not it would be impossible to account for the almost universal custom of awarding them in every species of competition. 2. The expectation of winning a prize increases the interest of the young in their studies. 3. It promotes useful competition. On the other side it is urged : 1. That the desire of winning the prize causes the pupils to lose sight of the higher motives of study. 2. That the benefits to be derived from the awarding of premiums are necessarily confined to a few. 3. That there is great difficulty in awarding them justly. 4. That unkind and jealous feelings are apt to arise among those who contend for the prize. 5. That the prize is a fictitious and arbitrary reward for diligence in study or propriety in conduct. Having thus stated the arguments, I shall leave each pastor to draw his own conclusion. But, without wish-

ing to make light of the opinions of others, I maintain that, notwithstanding the difficulty of awarding premiums fairly, they are necessary in a Sunday school, especially for the younger children.

VI.

The exercises of the best regulated Sunday school are apt to become monotonous to children, and they should be varied as much as is consistent with successful methods of teaching. It is well to arrange for an outing, or children's picnic, once in every summer season. Treats of this kind are very pleasing to children, especially to those of the poor, and those living in cities. Persons accustomed to the country and its scenery cannot appreciate such amusements at their proper value. But the little ones who live in narrow alleys and small apartments will regard it as a smile of heaven to be permitted to live for one day, at least, that life so congenial to the spirit of childhood. The wealthier members of the congregation should be asked to contribute toward it, and interest themselves in it.

In this age of crazes for libraries, it may not be out of place to inquire what benefit, if any, a Sunday school can derive from the possession of a library. I do not refer to the entertainment it may afford the children, but to the actual profit of such an accessory. While not wishing to decry libraries, I am forced to think that they will be found of very little benefit to a Sunday school as an aid in the acquisition of religious knowledge. Of the children who would make use of them, most probably not one in ten would do so with a view of increasing his religious knowledge, but only for the pleasure the story books afford. So far from helping them, the library would tend rather to distract them from the proper work of the school.

VII.

Supplementary to the Sunday school proper, and of very great importance, is the class of perseverance, as it is called; or the class of those who have completed, or imagine they

have completed, their course in the common catechism, and who have been confirmed and have received their first Holy Communion. On this point the Third Plenary Council of Baltimore, after referring to the care with which children should be prepared for the reception of the two sacraments just mentioned, continues: (N. 218) "Satagant rectores, ut pueri puellaeque post primam suam communionem per duos subsequentes annos Catholicam doctrinam suaque munera Christiana melius edoceantur." The class of perseverance will also afford the pastor a splendid opportunity for training teachers to replace those who may drop out from time to time; a matter which often presents great difficulty in the management of the Sunday school.

In conclusion, what has been advanced under the several heads of this essay must be more or less modified by each pastor, owing to the different circumstances in which different schools are found. No suggestions can be made that will be suitable for every school in all the minute particulars relating to its management; and that system only of conducting a Sunday school can be called best, which, under the given circumstances, produces the most satisfactory results.

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THE THEOLOGICAL SEMINARY OF ST. FRANCIS OF SALES, MILWAUKEE, WIS.

I. HISTORY OF ITS RISE AND PROGRESS.

IN 1848 the first Bishop of Milwaukee, John Martin Henni, returning to America from Rome, paid a visit to the tomb of St. Francis of Sales at Annecy. There, recommending to the saint the needs of his great diocese, he resolved to place under his special protection the Seminary which he eagerly longed to erect, though the outlook at that time seemed to preclude the early realization of such a hope. God was, however, shaping the means to the accomplishment of the great end to which the Bishop had turned his mind and heart.

There was at the time in the diocese of Milwaukee a priest of rare zeal and ability, the Rev. Dr. Joseph Salzmann. He had come to Wisconsin from Upper Austria only the previous year, and though still young, having been in the ministry but about five years, he realized the immense value of a centre where laborers for the extended missions of the diocese might be trained. The Bishop had already, in 1851, opened his own house for the accommodation of some students whom he instructed in various branches of ecclesiastical science. Two years later Dr. Salzmann, together with the Rev. Michael Heiss, who was at the time secretary to Bishop Henni, and another zealous priest, Father Paulhuber, celebrated as a preacher (who had left an honorable position in Ingolstadt, Bavaria, to devote himself to the work of the missions in the New World,) resolved, with the hearty approval of the Bishop, to take up the matter of procuring funds wherewith to build a suitable structure for the Seminary. Shortly after they purchased forty-eight acres of land on the south point of Milwaukee Bay. The Indians called the place Nojoshing. Near by was a settlement of the Third Order of St. Francis, which had been started in 1849 by two priests from Bavaria. At the close of a retreat, held in the parochial residence of

St. Mary's German Church in Milwaukee, Dr. Salzmann made a stirring appeal to the priests in behalf of the contemplated Seminary. He, out of his private resources, contributed one thousand dollars, and the priests, though mostly poor, with one accord pledged their assistance. Three thousand dollars were at once subscribed to the fund for the erection of the Seminary. On the Fifteenth Sunday after Pentecost, 1853, Dr. Salzmann made his appeal to the people of his congregation. The result was that they inaugurated a society among the Catholics of Milwaukee for the purpose of raising the required money. Collections were taken up in all churches. Thus the project was actually under way.

On August 2, 1853, Bishop Henni took the Most Rev. Cajetan Bedini, Papal Legate, who had shortly before consecrated the Cathedral, together with Archbishop Hughes, of New York, who had preached on that occasion, to see the locality where the projected Seminary was to stand. The Papal Legate expressed his admiration, saying that so beautiful a site deserved indeed to be made holy to the Lord. The tract was cleared, and ground broken for the foundation during the following September. Then came, as is usual in such undertakings, the real difficulties which seemed to make progress impossible. The amount of money on hand was soon exhausted. Dr. Salzmann travelled amid snow and rain, day and night, along the Lakes and down the Mississippi, in almost every State of the great valley, collecting for the Seminary. He appealed principally to his countrymen from Germany, but not to them exclusively. His zeal suggested all sorts of methods. Humiliations and rebuffs did not deter him. Bigotry and prejudice brought out the virtue hidden in his soul. Like all good works, this one too had its baptism of tears.

On the feast of St. Francis of Sales, 1854, the Rev. Michael Heiss, who, as Dr. Salzmann used to say, had put his own spirit as well as his heart into the work, spoke eloquently to the people of his Cathedral, on the growing need of a seminary. At this time the students who had been preparing for Orders in the Bishop's house were transferred to

Nojoshing. The cholera had diminished their number and the three who remained were temporarily accommodated in a house of the Brothers of St. Francis living near the site of the future Seminary. Shortly after this, Father Heiss himself took up his abode with the students. The 15th of July, 1855, was finally settled on for the laying of the corner-stone. Dr. Salzmann having in the meantime been replaced as pastor of St. Mary's German congregation in Milwaukee, by Father Paulhuber, devoted himself entirely to the task of securing funds for the Seminary, and on this occasion sought, by every means at his command, to arouse the communities through which he travelled to take active interest in the celebration. Accordingly a large concourse of clergy and laity were on the grounds to assist at the corner-stone laying. Bishop Henni issued a pastoral letter urging the necessity and beneficent results of a seminary. Father Heiss in an eloquent address unfolded the plan before the multitude who listened with eager attention. "The Seminary to be erected here," he said, "is to be a seat of learning for those who feel called to the sublime vocation of the priesthood. It is to be a nursery for the entire West. Future generations will reap the fruit."

The walls of the centre building, facing Lake Michigan, gradually rose on the foundation. On January 29, 1856, the feast of St. Francis of Sales, the structure and a temporary chapel were under roof, and blessed by Bishop Henni. Father Heiss was appointed rector and Dr. Salzmann procurator of the new Seminary.

About this time Bishop Henni attended, as suffragan of the Archdiocese of St. Louis, a Provincial Council held in the metropolitan city. Through the kindly interest of the Vicar General of St. Louis, the Very Rev. Joseph Melcher, afterwards Bishop of Green Bay, Archbishop Kenrick permitted that a collection might be taken up throughout the Archdiocese for the new institution. Thenceforward, until St. Louis opened its own Seminary, St. Francis' enjoyed almost the exclusive patronage of St. Louis. Its professors, students and financial support came to a large extent from

the Archdiocese. Only a portion of the proposed building could be made ready for the first twenty-five students. Subsequently Bishop Henni published another pastoral expressing his thankfulness for what had been done, adding a short history of seminaries, explaining their purpose, and concluding with an appeal for further support. Thus his hope and promise were in a manner fulfilled.

But seminaries are not established and equipped in a year. The material and spiritual elements that enter into their being, as body and soul, require a time to develop. Considering the circumstances of those days, the necessity there was at the same time of erecting churches, schools and charitable institutions of every description, whilst the people belonged for the most part to the poor classes, the success of the men who founded St. Francis' Seminary, notably that of Dr. Salzmann, must appear astonishing.

The Seminary had passed through its most severe trials when, in 1868, the Rev. Michael Heiss was appointed first Bishop of La Crosse, and Dr. Jos. Salzmann succeeded him as rector. There were 203 students in attendance; seventy-nine of them being theologians, twenty-two philosophers, and the rest humanity students. To supply the needs for so large a number required steady resources, which were still wanting. On one occasion, Father Heiss had expressed his fear of failure in answer to an address made by the students on his name's day, when Dr. Salzmann, nothing daunted, revived the courage of all by his wonted eloquence, and, starting on a new collection-tour, soon secured relief. Bishops and priests began to show an active interest in the Seminary by frequent visits, and their attachment and kindly offices were felt in many ways. The students were frequently addressed by noted men, like Dr. Beleke, Bishop Ryan and others on subjects of practical interest to the student and cleric. The latter prelate, then Coadjutor of St. Louis, now Archbishop of Philadelphia, preached at the consecration of Bishop Heiss. He also assisted at almost all the important celebrations of St. Francis' Seminary, and by his eloquent addresses gave new zest to pupil and to teacher.

In the beginning of the school-year 1865–66, several names appear among the faculty that have continued with the Seminary for a long period of its history. Among them I may mention the Rev. Fred. Katzer, now Archbishop of Milwaukee; the Rev. Christ. Wapelhorst, universally known by his *Commentary on the Liturgy;* the Rev. Kilian Flasch, later Bishop of La Crosse; the Rev. Jodocus Birkhäuser, author of the excellent manual of Church History; the Rev. Jos. Rainer, the present rector, and the Rev. Aug. Zeininger, afterwards vicar-general of Milwaukee and domestic prelate to His Holiness. One who greatly aided the institution, not only as a teacher but also by securing funds for its maintenance from various sources, and to whom the Seminary is indebted for the erection of the beautiful Way of the Cross and of a chapel dedicated to our Lady's Visitation, known as the Chapel of the Woods, is the Rev. J. Gerubauer. The chapel he built is now a favorite shrine of Mary's clients far and near.

The lay element among the professors was represented by equally able men, such as Mr. B. Durward, the well-known poet of Wisconsin, Mr. Ries, Mr. John Singenberger, the able composer and promoter of Cecilian music, and Mr. Schultheis, translator of "Spiess' Greek Grammar." Of late years no laymen have been engaged as teachers.

We must not forget to mention here the name of Dr. Rohling, the learned Hebrew scholar and author of numerous works, who taught Moral and Pastoral Theology at this time, but later returned to Prague, in order to occupy a chair in the university of that city.

During the rectorship of Dr. Salzmann, from 1868 to January 17, 1874, when that zealous servant of God gave up his soul, there were additions of buildings and increase of lands, partly by bequests, partly by purchase. Already in 1869 the north wing was completed, and new dormitories and classrooms were provided. It was at this time, too, that Dr. Salzmann opened a Normal School for the training of Catholic teachers in a separate building, some distance from the Seminary. The natural beauty of the grounds, comprising a

tract of land, about 160 acres, makes the two institutions, one for seminarians, another for teachers, a lasting monument to Dr. Salzmann's uncommon zeal and happy foresight in the noble cause of higher education.

He was succeeded in office by the Rev. Christ. Wapelhorst, of the Archdiocese of St. Louis. The merits of this simple and holy priest in behalf of the Seminary of St. Francis are too little known. He built the south wing, with an extension to the old central edifice, in 1875. On January 28, 1876, theologians and philosophers took possession of the new house, thus making the separation of the theological and preparatory departments complete. Each theologian has a room, quite spacious, while the philosophers have a common study-hall and dormitory. The two departments had always been kept distinct, but with some inconvenience, owing to the lack of accommodation.

One of the evidences of the high esteem in which St. Francis' Seminary was held at this time by bishops and priests throughout the West, was the large gathering of the clergy from all parts, on January 29, 1878, to celebrate the elevation of the seminary's patron to the dignity of Doctor of the Universal Church.

The routine life of the Seminary was occasionally interrupted by the participation of its inmates in the notable events of a civil and ecclesiastical character of interest to the Catholics throughout the country. Thus, when Archbishop McCloskey was made a Cardinal, the occasion was celebrated in speech and song, and a congratulatory letter, signed by professors and students was forwarded to his Eminence. National holidays were observed, and continue to be observed, in a patriotic spirit. On June 4, 1875, the Rt. Rev. Mgr. Roncetti, the Papal Ablegate, who had brought the pallium to Archbishop Henni, and the learned and modest Dr. Ubaldo Ubaldi, who accompanied the legate, visited the Seminary, together with a number of bishops and priests.

When Father Wapelhorst resigned in the summer of 1879, to enter the Order of St. Francis in the St. Louis Province,

he left the Seminary in a flourishing condition. The saintly Father Flasch succeeded him as rector, with the Rev. Aug. Zeininger as procurator. The management of temporalities was almost exclusively in the hands of the latter, and continues so even now. To his practical zeal the Seminary owes many improvements, such as the furnishing a rich supply of excellent drinking water by the sinking of an artesian well, in 1879.

The silver jubilee of the Seminary, June 28 and 29, attracted a large number of the hierarchy and clergy, so that the Seminary found difficulty in accommodating its high guests, despite its ample dimensions. Many of the visitors were former students, who had gathered from all parts to honor their Alma Mater. Bishop Dwenger, of Fort Wayne, preached in German; and Bishop Spalding, of Peoria, in English. It was on that occasion that Bishop Spalding read, I think, for the first time before a large body of clergy, his erudite paper on the higher education of the clergy and on the necessity of a Catholic university.

Father Flasch was consecrated Bishop of La Crosse during the month of August, 1881. Father Zeininger succeeded him as rector, and continued in the office until September of 1887, when he was appointed chancellor to Archbishop Heiss, of Milwaukee. During his term the Seminary was fitted with new steam-heating, the old building was remodelled, the high ground in front was levelled, fire-escapes and porticoes were attached, and bowling alleys were built for the students of both departments. The Rev. Dr. E. Zardetti, who remained professor of dogmatic theology to the year 1887, when he became Vicar-General to the Rt. Rev. M. Marty, and also Dr. Simon Lebl, who still holds the chair of philosophy and that of Sacred Scripture, were added to the faculty during Father Zeininger's term. At the beginning of the school year of 1884–85, the theological department was much overcrowded; and although St. Thomas' Seminary, of St. Paul, Minnesota, had been opened in the meanwhile, the number of students in the two departments did not lessen on that account.

When Father Zeininger resigned in 1887, the Rev. Joseph Rainer, who had been professor since 1866, accepted the rectorship, which office he still holds. The Rev. H. Reinhart, who previously had been procurator for five years, was reappointed to that position, which he held until failing health compelled him to resign. May God comfort him in his lingering illness, as He certainly will reward him for his faithful service! The Rev. Edward Sturm, who succeeded Father Reinhart, made many improvements on the grounds and also in the interior. After he had entered the Society of Jesus, the Rev. L. Peshong took his place. During his term an electric plant was set up furnishing power for 600 bulbs; class-rooms were furnished with improved desks, the hall and stage were equipped with suitable electric appliances. By means of tubes, connecting Lake Michigan, 2000 feet distant, with the Seminary, an ample supply of water is obtained for bath, wash and toilet rooms. Thus the Seminary has gradually come to assume an air of comfort in keeping with the spirit of the clerical vocation.

The fact that since St. Francis' Seminary was founded similar institutions have been opened in other parts of the West recalls the question discussed some time ago, as to whether it is better to have a number of diocesan seminaries or only one or two central institutions in different sections of the country. There is, indeed, a proviso of the Council of Trent favoring the separate Diocesan Seminary; but it is a disciplinary measure liable to amendment. Nor can it be denied that many advantages and benefits would be the direct result of centralization. Stronger stimulus for professor and student, higher standard of study, more general sympathy among the clergy of different dioceses would be some. Under proper management, each diocese and province could have a voice in what concerns their highest interest, that of training their priests. The idea is not uncommon in Spain and Germany, where some years ago I had occasion to ascertain the sentiment of the clergy on the subject. In Italy the bishops are occupied with attempts at improving the existing seminaries without adding to their number.

As to the question whether the seminary should be preferably under the control of the secular or regular clergy, I can only appeal to our own experience. St. Francis' Seminary was founded, built and is still managed by secular priests. The professors are not exclusively selected from the Milwaukee diocese, and the Seminary still draws many of its students, with no marked decrease, from other dioceses. The average number now is 225. The original motive which led Dr. Salzmann and his co-laborers to organize the Seminary may have been to provide priests for the German population, but that was not his sole purpose in establishing the Seminary. Its character has been and still is cosmopolitan. If the faculty, particularly in the beginning, had to be recruited from the ranks of priests who had completed their studies in German universities, or who had passed their classical course there, it was simply a matter of necessity or favorable opportunities, always for the best interests of the Church in the locality where the young candidates were one day to do God's work.

About 800 priests have been ordained from St. Francis' Seminary. These are scattered throughout the dioceses of the West; and they minister to the people in their various languages, and it is no slight sign of approval of the good work done by St. Francis' Seminary that three of its professors have become archbishops and eleven of its students bishops.

II. THE SPIRIT OF STUDY AND OF DISCIPLINE.

Walls do not make a seminary. Air, water, heat, light and food, even when excellently distributed, do not determine the great question of practical efficiency of a seminary. The material portion, though necessary, is yet second to the spirit which it is to serve. The spirit prevailing in St. Francis Seminary is, I may say without exaggeration, earnest and thoroughly ecclesiastical. The men who founded the Seminary had infused their own spirit into its discipline and study. Some may have thought it too German. But it must not be forgotten that all, or nearly all, the pioneer work

in this field of education was begun and conducted by men whom we call foreigners. If they did assume the reins it was to serve the Church; and it could not but happen that, having only this end in view, they would in due time adapt their methods to suit the peculiar conditions of the country —for the Church is catholic.

There are two departments in St. Francis' Seminary: the preparatory and the theological including the philosophical, distinct, yet practically under the same roof. Experience seems to indicate that the two departments should be entirely separated. It was probably economy which forced the projectors of St. Francis not to make at once provision for this separation. The course of studies in the classical department is modelled after the German gymnasium, and comprises six years. The ancient classics continue to hold their place of honor in St. Francis' Seminary; due attention is also given to the natural sciences, applied and theoretical, together with the other usual branches of a college course. German is obligatory for two years for all non-German students; and of late a class of Polish grammar and literature has been in operation and is much encouraged. English, however, is the ordinary medium of instruction. At the end of the classical course there is the great examination, extending over all important branches taught during the six years. When the student has passed that he is free to enter the regular seminary course, where he devotes himself to philosophy and theology, at the same time qualifying himself in a special manner for the mission, English, German or Polish, for which he may be destined.

The course of philosophy extends over two years; the first year beginning with the sixth of the classical course. Church History, the higher branches of natural sciences, the geography and archaeology required as an introductory to the study of S. Scripture, Hebrew and instruction in the method of keeping parish books are within the regular programme of studies. There has been in past years some difference of opinion among the Bishops who sent their students to St. Francis, as to what should constitute the essential curricu-

lum of ecclesiastical studies. Some ordinaries who sent students here or adopted them, thought the course too long and expensive in view of what is requisite for the sacred ministry. But of late that difficulty has diminished, and it is the intention of the faculty at present to carry out the programme.

It would accrue to the interest of clerical education in general, if a uniform standard were adopted for the courses preparatory to theology. In regard to students applying to the seminary, who have made part of the requisite studies in other institutions, it is of the highest importance that they be properly examined. The ease with which students, especially from abroad, have in many places been admitted to the study of theology, produces a class of itinerant students who eventually land in the priesthood to the detriment of the Church. The multiplicity of studies, particularly in natural sciences which the seminarian is supposed to master during his course, is another danger against which we must guard the student. He is often trained to became a critic and a specialist before he knows the rudiments of his grammar and rhetoric. The result is superficiality with an aversion for the solid study which makes less show.

The theological and philosophical courses of St. Francis' Seminary are in accordance with the approved and long tried system of seminaries since the Council of Trent, carrying out the special legislation of the Baltimore Decrees. We fail to see any reasonable cause as yet, why our Catholic seminaries should depart from that system.

Classes and class work are supplemented in both departments of St. Francis' by various literary and debating societies under the direction of the regular professors. The rendering of classic plays in English, German and Polish, afford opportunities to the students for the cultivation of the respective languages. There is a theological academy also, to which all students of theology belong. The *Summa* of St. Thomas is its text book. The matter for private and public disputation held at regular intervals, as also for the written dissertations to be furnished by the graduating class,

is taken from the *Summa*. In other branches, for instance in Church History, there are similar exercises. With regard to music and song, it may be said that St. Francis' Seminary is a nursery of Church music in its strictest and widest sense.

The disciplinary management of the Seminary is under two masters of discipline; one for the preparatory, the other for the theological department. Few additions or alterations have been made since the first rules were drawn up. The development of the moral faculties is considered as important as that of the intellectual faculties, according to a well known axiom of St. Francis of Sales. As an illustration of these two qualities combined, the life of this great Doctor of the Church is continually placed before the students.

Besides the master of discipline in the theological department there is also a spiritual director, who superintends the daily meditations and spiritual reading. The choice of a confessor is left to each student. The annual retreat for the entire Seminary, and the special retreats previous to the ordinations are usually held by religious, sometimes by secular priests. There is an extraordinary confessor, generally a Jesuit father, in attendance each month. Special devotions inculcated are: To the Holy Ghost, to the Sacred Heart, to the Blessed Sacrament and to Our Lady, of which there are sodalities and confraternities. The frequent approach to Holy Communion is encouraged, particularly among the theologians.

For recreation there is ample provision. The extensive woods and large campus of both departments afford room and opportunity for all sorts of exercise. While there are occasionally rival games at ball between the two departments, no outside clubs are ever permitted. The ancient custom of reading at noon and evening meals is still observed, except on Wednesdays, Sundays, holy days and when visitors chance to be at table.

The faculty, as noticed above, is entirely composed of secular priests. A teacher must be, as is admitted on all sides, a man, not only of ability, but of sacrifice. The secular clergy never wanted men who possessed both quali-

ties in a high degree. In the early days of the Seminary, professors' salaries were small; neither do they yet yield a sinecure; and although the number of professors constituting the present faculty is larger than before, each is still obliged to devote his attention to several branches. That circumstance will likely be unavoidable as long as the two departments continue under one roof; although it is to be regretted since it leaves little time for the professors to engage in specialties or in literary work. Nevertheless the faculty of St. Francis' Seminary has furnished its quota of authors. The works of Heiss, *De Matrimonio*, and on the S. Scriptures, the excellent *Compendium S. Liturgiae*, by Wapelhorst; Birkhaeuser's *History of the Church*, and Singenberger's different works on music; Rainer's *Life of Dr. Salzmann*, *Conferences*, etc., are sufficient evidences of an active literary life among the professors of the Seminary.

The present faculty comprises the Very Rev. Joseph Rainer, Rector, Professor of Liturgy, Greek, Latin and German; Rev. Fred. Schulze, Spiritual Director and Professor of Moral and Pastoral Theology and Christian Doctrine; Rev. Charles Becker, Prefect of Studies, Professor of Latin, English, Mathematics and Music; Rev. Joseph La Boule, Master of Discipline for the theological department, Professor of Church History, Latin and French; Rev. Simon Lebl, D. D., Professor of Philosophy, Sacred Scriptures, Homiletics (German), Greek and Latin; Rev. Francis P. Reilly, Professor of Canon Law, Homiletics and English; Rev. Joseph Selinger, D. D., Professor of Dogmatic Theology, Hebrew and Greek; Rev. F. Pommer, Professor of Natural Philosophy, Natural History, Mathematics, German and Drawing; Rev. R. J. Smith, Professor of Christian Doctrine, Greek and English; Rev. B. Dieringer, Professor of Christian Doctrine, Latin, German, History and Music; Rev. Joseph Berg, Professor of Christian Doctrine, Greek, German, History, Arithmetic and Natural History; Rev. Leop. Drexel, Professor of Latin History, Natural History and French; Rev. Louis Peschong, Procurator and Master of Discipline of the classical department. Assistant Professors:

Rev. Paul Schiedel, Professor of German and Geography; Rev. Casimir Gronkowski, Professor of Polish Grammar and Literature.

The reader may be tempted to believe, from what has been said, that, in my opinion, St. Francis' Seminary is without defect. Such an impression I did not intend to give. St. Francis' Seminary is only one among the nurseries of priestly life and character in this country, but among the number, both here and abroad, it holds an honored place on account of the work it has accomplished. I have given its history and its spirit because I believe that it will help us greatly to a mutual understanding as to what our seminaries are doing, and draw out useful suggestions as to their improvement. A better means to this end could hardly be employed than that suggested by the ECCLESIASTICAL REVIEW in furnishing these papers for its readers.

There are things which we should still desire to see realized in the Seminary of Milwaukee, and which are within its power. Its legal standing, both canonical and civil, could be improved, though I do not indeed consider the power of conferring degrees within the province of a seminary. Then there should be endowments and scholarships; a library building and laboratories. Our wealthy Catholics would contribute, I believe, if the matter were rightly set before them and fitting inducements were offered. All that need not affect our programme of studies. Traditional methods, above all, the lines laid down by the Council of Baltimore, offer a solid basis for improvement in every direction. One thing more: we should regret to see any movement toward abandoning the use of the Latin language in the study of theology. If the student is to keep in touch with antiquity, and in sympathy with the Church, whose life he is to propagate, the language of the Church cannot be neglected. The seminary is but a means to an end, and let it be organized and managed with a view to that end.

JOS. SELINGER.

St. Francis' Seminary,
Milwaukee, Wis.

ANALECTA.

EX ACTIS LEONIS XIII. ET E SECRETARIA BREVIUM.

EPHEMERIDES QUAEDAM A SSMO REPREHENDUNTUR PER ORDINARIUM.

Dilecto Filio Nostro Francisco Mariae S. R. E. Cardinali Richard, Archiepiscopo Parisiensi. Parisios.

Dilecte Fili Noster, salutem et Apostolicam benedictionem.

Religioni apud Anglos aeternaeque animarum saluti pro munere prospicientes, Constitutionem *Apostolicae curae*, ut nosti, proxime edidimus. In ea causam gravissimam de ordinationibus anglicanis, iure quidem a decessoribus Nostris multo antea definitam indulgenter tamen a Nobis ex integro revocatam, consilium fuit absolute iudicare penitusque dirimere. Idque sane perfecimus eo argumentorum pondere eaque formularum tum perspicuitate tum auctoritate, ut sententiam Nostram nemo prudens recteque animatus compellere in dubitationem posset, catholici autem omnes omnino deberent obsequio amplecti, tanquam perpetuo firmam, ratam, irrevocabilem. At vero diffiteri nequimus non ita a quibusdam catholicis esse responsum: id quod haud levi nos aegritudine affecit.—Hoc tecum, Dilecte Fili Noster, communicare ideo placuit, quia ephemeridem *Revue anglo-romaine*, quae istic evulgatur, praecipue attingit. Sunt namque in eius scriptoribus qui eiusdem Constitutionis virtutem non ut par est tuentur atque illustrant, sed infirmant potius tergiversando et disceptando. Quocirca evigilare oportet ut ex tali ephemeride ne quid dimanet quod cum propositis Nostris non plene conveniat; certeque praestat eam desistere atque omnino silere, ubi eisdem propositis ceptisque optimis difficultatem sit allatura. Similiter,

quando ex Anglis dissidentibus ii certi homines qui veritatem rei de ordinationibus suis exquirere a Nobis sincero animo videbantur, veritatem ipsam a Nobis coram Deo significatam, animo longe alio acceperunt, plane consequitur ut catholici quos supra commemoravimus, in eisque vir aliquis religiosus, agnoscant officium suum. Iam nunc enim nec aequum fuerit nec decorum sibi, illorum hominum adiungi et quoquo modo suffragari consiliis, quod etiam optato religionis incremento possit non minime obesse.

De his igitur rebus quae magni momenti sunt, exploratae prudentiae ac sollertiae tuae, Dilecte Fili Noster, valde confidimus; auspicemque divinorum munerum ac testem peculiaris Nostrae benevolentiae, Apostolicam tibi benedictionem peramanter impertimus.

Datum Romae, apud Sanctum Petrum die v. novembris, anno MDCCCXCVI., Pontificatus Nostri decimo nono.

LEO PP. XIII.

E SACRA CONGREGATIONE INDULGENTIARUM.

DE BENEDICTIONE ET IMPOSITIONE SCAPULARIS CARMELITICI UNA CUM ALIIS.

P. Thomas Ioseph a div. Provid., sodalis Societatis Divini Salvatoris, huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit: Sub die 27 Aprilis 1887, sequenti proposito dubio: "utrum conveniens sit Scapulare B. M. V. de Monte Carmelo, honoris et devotionis causa, separatim potius ac distincte, quam cumulative et commixtim cum aliis quatuor vel pluribus scapularibus benedicere et imponere?" hanc eamdem Sac. Congregationem respondere mandavisse: "Affirmative; et consulendum SSmo, ut Indultum hucusque in perpetuum concessum, etiam Regularibus Ordinibus et Congregationibus, induendi christifideles Scapulari Carmelitico commixtim cum aliis Scapularibus revocetur, et ad determinatum tempus coarctetur, neque in posterum amplius concedatur."

Iamvero plures Sacerdotes, tum Saeculares tum Regu-

lares, etiam post hoc Decretum, Scapulare B. M. V. de Monte Carmelo iam cum aliis Scapularibus commixtum benedicere et imponere solent, ita tamen ut peculiari formula utantur ad Scapulare B. M. V. de Monte Carmelo benedicendum et imponendum ; dicunt enim praedictum Decretum non vetare quominus praefatum Scapulare Carmeliticum, sive ante sive post benedictionem et impositionem, *de facto commixtum sit* cum aliis Scapularibus, sed referri tantum *ad peculiarem benedictionem et impositionem* Scapularis.

Quaeritur itaque ab hac S. Congregatione :

Utrum haec methodus a nonnullis Sacerdotibus adhibita valide et licite servari possit ?

Et S. Congregatio, omnibus mature perpensis, respondit : *Affirmative.*

Datum Romae, ex Secretaria eiusdem S. Congregationis, die ii. Martii 1897.

Fr. H. M. GOTTI, *Praef*,
A. *Archiep.* NICOPOLIT., *Secret.*

E SACRA CONGREGATIONE INDICIS,

DECRETUM

FERIA VI., DIE 2 IULII 1897.

S. C. Em. ac Rev. S. R. E. Cardinalium a Sanctissimo Domino Nostro LEONE PAPA XIII. Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 2 Iulii 1897, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera :

M. Diaz Rodriguez.—" Sensaciones de viaje " (Aldea lombarda, Venecia, Florencia, Roma, Nápoles, Alrededor de Nápoles, Constantinopla) : Paris, Garnier Hermanos, libreros editores, 6, Rue des Saints-Pères. 1896.

"Historia General de la Masoneria" desde los tiempos más remotos hasta nuestra época, por Danton G.·. 18. con un Prólogo por el eminente escritor Don Emilio Castelar—Barcelona-Gracia, D. Jaime Seix y Compania, 1882.

"Der Zukunftsstaat." Ein Trostbüchlein von Canonicus Dr. A. Rohling o. ö. Professor der Exegese an der deutschen k. k. Karl-Ferdinands-Universität in Prag.—St. Pölten 1894. Druck u. Verlag der Pressvereins-drukerei (Franz Chamra). St. Pölten, Linzerstrasse 7.

Civitas futura. Libellus consolatorius auctore canonico Doctore A. Rohling ordinario publico Professore Exegeseos in teutonica cesarea regia Pragensi Universitate Carolo Ferdinandea. S. Hippolyti, 1894. Typis et sumptibus typographiae Societatis typographicae (Francisci Chamra) S. Hyppoliti in via Linciensi 7.

David. L. O.—*Auctor operis*—"Le Clergé Canadien, sa Mission, son Œuvre"—*Montreal 1896*—Prohib. Decr. S. Off. Fer. IV., 7 Decembris 1896: laudabiliter se subiecit, et opus reprobavit.

Quibus Sanctissimo Domino Nostro LEONI Papae XIII. per me infrascriptum S. I. C. a Secretis relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae die 3 Iulii 1897.

† ANDREAS *Card.* STEINHUBER, *Praefectus.*

Loco ✠ Sigilli.

FR. MARCOLINUS CICOGNANI, O. P., *a Secretis.*

Die 5 Iulii 1897. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

CASUS CONSCIENTIAE

LECTORIBUS EPHEMERIDIS *American Ecclesiastical Review* PROPOSITUS. (SOLVETUR IN FASCICULO PRO MENSE DECEMBRI, A REV. D. AUG. LEHMKUHL, S.J.).

PERMUTATIO STIPENDIORUM MISSARUM.

Lucius, rector celebris cujusdam sanctuarii, quum propria pecunia non abundet, dolens, quod non possit conferre in pios fines missionum inter infideles quarum audierat penuriam et necessitates, videtur sibi industriam artemque invenisse, qua possit.

Colligit enim apud sanctuarium multa stipendia neque pauca dioecesanâ taxâ consuetâ majora, trinarum, sc. marcarum (75 cents), quum consueta taxa sit marca cum dimidiâ (37 cents), atque multae etiam Missae fundatae sint pro unius marcae (25 cents) stipendio et hac minore taxa celebrari debeant. Cognovit igitur, multa minoris istius taxae stipendia apud Julium existere. Quem adit, eique proponit haec: Commutabo tecum intentiones Missarum, dabo tibi pro singulis stipendium unius et dimidiae marcae, tuas alio transmittam celebrandas auctis singulis stipendiis etiam usque ad consuetam taxam marcae cum dimidia; nihilominus reservabo e singulis Missarum stipendiis singulas marcas; quo fit, ut annuatim 1000–1500 marcas pauperibus missionibus possim elargiri.

Julius libens consentit.

Sed vix ingenium suum exercuerat Lucius in invenienda arte sine propriis sumptibus succurrendi finibus adeo piis, quum ei a confratre scrupulus injicitur de illicita pactione illicitoque lucro circa Missarum stipendia. Quapropter examinanda proponitur QUAESTIO: *Licitane an illicata sit Lucii agendi ratio.*

(Consuli circa Quaestionem possunt: Const. Innocentii XII., *Nuper*, d. d. 23 Dec. 1697; Bened. XIV., *Quanta cura*, d. d. 30 Junii 1741; Pii IX., Const. *Apostolicae Sedis*, ser. II. art. 12; decr. S. C. C., 13 Aug. 1873, 24 Apr. 1875, 25 Maii 1893 (*Vigilanti*); *Acta S. Sedis*, vol. 3, pag. 107 seq., vol. 26, pag. 56 seq., 533 seq.; Lehmkuhl, *Theol. Moralis*, II., n. 203 seq.; Scavini, ed. 9 Mediol. tom. i., app. 8, et tom. iii., n. 300 seq., S. Alphs., L. 6, n. 320 seq.)

INSCRIPTION FOR A BAPTISTERY.

Qu. There are two small chapels issuing from the side-naves of our new church. One of these I propose to set apart for the Bl. Sacrament, the other as a Baptistery. There is a broad space over the arches leading into these chapels, which I should like to have filled with a suitable Latin inscription. It is easy to get one for the Bl. Sacrament, ex. gr., a verse from some of the beautiful hymns in the office of Corpus Christi; but I cannot find anything very appropriate for the Baptistery. Can you suggest some epigrammatic lines—a number of them if possible, as the walls of the chapel would afford a fine opportunity for other inscriptions which could be explained to the people at opportune times. I am sure many of your readers will find use for such information.

Resp. Some of the most beautiful inscriptions which are found in the old churches of Rome are from the pen of ST. SIXTUS III († 440), the friend of St. Augustine. The following were written for a Baptistery. They may be taken

as one sentiment repeated in different forms, according as we have divided them :

FONS HIC EST VITA, ET QUI TOTUM DEPLUIT ORBEM,
SUMENS DE CHRISTI VULNERE PRINCIPIUM.

Coelorum regnum sperate hoc fonte renati ;
Non recipit felix vita semel genitos.

VIRGINEO FOETU GENITRIX ECCLESIA, NATOS
QUOS SPIRANTE DEO CONCIPIT, AMNE PARIT.

Gens sacranda polis hic semine nascitur almo !
Quam foecundatis Spiritus edit aquis.

Mergere peccator sacro purgande fluento,
Quem veterem accipiet, proferet unda novum.

INSONS ESSE VOLENS ISTO MUNDARE LAVACRO,
SEU PATRIO PREMERIS CRIMINE, SEU PROPRIO.

NULLA RENASCENTUM EST DISTANTIA, QUOS FACIT UNUM
UNUS FONS, UNUS SPIRITUS, UNA FIDES.

Nec numerus quenquam scelerum, nec forma suorum
Terreat : Hoc natus flumine, sanctus eris.

S. PAULINUS has also written some elegant verses on this subject which offer suitable matter for inscriptions :

HIC REPARANDARUM GENERATOR FONS ANIMARUM,
VIVUM DIVINO LUMINE FLUMEN AGIT.

Sanctus in hunc coelo descendit spiritus amnem,
Coelestique sacras fonte maritat aquas.

Concipit unda Deum, sanctamque liquoribus almis,
Edit ab aeterno semine progeniem.

Mira Dei pietas ! Peccator mergitur undis !
Mox idem emergit justificatus aquâ.

Sic homo, et occasu felici functus, et ortu,
Terrenis moritur, perpetuis oritur.

Culpa perit, sed vita redit ; vetus interit Adam,
Et novus aeternis nascitur imperiis.

THE TITULAR SAINT OF BOSTON CITY.

Qu. Somewhere I have recently seen the statement that the city of Boston was named after a town in Lincolnshire (England), and that it is a contraction for *Bo*(thulph)*stown*, from St. Bothulph, abbot, patron saint of the place. His feast is given as occurring on June 17th, the day of his death, A. D., 655.

I have looked for some details of his life and find mention of St. Botulphe or Botolf in Migne where the feast is assigned on March 9th. As the suggestion has been made that the Bostonians of the New World should cultivate devotion to the titular saint of their illustrious city, may I ask the REVIEW to state whether, as Butler has it, June 17th is the correct date, or whether Migne who gives March 9th as the date of the feast, should be followed. The Petits Bollandistes mention the same saint under both dates without giving any explanation. Any additional information not given in the three sources mentioned (Butler, Migne, and the Petits Bollandistes) would, I dare say, be welcome to many readers of the REVIEW.

Resp. The Bollandists in their *Acta Sanctorum*, for June (Tom. III., pag. 398), mention an old missal presented to a Norman community (*coenobium gemmeticense*) by Robert, Archbishop of Canterbury, in 1050, which contains the feast under date of June 17th. They also possess an ancient MS. of the XI. century, which contains for the same date the rubric: "Ipso die despositio S. Botulphi, Confessoris et Abbatis." Various other MSS. are mentioned of equal authority. The *Breviarium Sleswicense* of the year 1512 has his feast in the "proprium" for that day, with six lessons and Homily, "Vigilate."

Why Migne should assign March 9th is difficult to say with any certainty. He gives no other date and makes no explanation nor reference. Other hagiographers such as Stadler mention both dates, which indicates that there is some ground for Migne's assumption. We suspect however that the latter confounds St Bosa (Bossa), Bishop of York with our saint. Both were contemporaries and became popular in the English Church which assigned the feast of St. Bosa on March 9th. This confusion may have had its

origin in earlier traditions, as we find a similar error regarding St. Athulph, the reputed companion of St. Bothulph, for the statement of Butler, of Migne, and of the Petits Bollandistes, all of whom make the two saints brothers, at least in the sense of companions in the work of evangelizing parts of Saxony, Belgium and England, is certainly erroneous. They must have lived at least a century apart, though they were buried in the same church, and the piety of the people joined their names and the remembrance of their deeds. The Bollandists, whose account of St. Bothulph is sufficiently complete to cover the ground of the existing sources, such as Mabillon, Capgrave, the various MSS. and liturgical remnants in different English churches, place the death year of St. Bothulph considerably after 655. They also show how the notion that the holy bishop of Maestricht was brother to St. Bothulph arose, by citing portions from his office which Mabillon transcribes:

Sancti Botulphi, sancto cum fratre sepulti,
Pars fratrem placat, pars Ecclesiae sacra ditat.
O concors virtus! Sanctus sine fratre ferendus,
Pondere se fixit, tolli sine fratre nequivit.
Mox sancti celebrem dat Adulphi gleba fragorem,
Impatiens cari solvi compage Botulphi.
Sanctorum vitâ cum vivunt ipsa sepulcra;
Alterutris meritis dat uterque salubria nobis.

Another Codex written in the Monastery of St. Edmund joins the two saints in a hymn made on occasion of the first translation of the relics:

O Botulphe, tuo cum fratre suavis Adulpho,
Qualis eras vitâ, tua busta docent reservata.
Ter quinis eremus dat aromata mira diebus,
Membra sacrata Deo redolent chrismate tanto.

St. Botulph was chosen king of Scotland, but dreading the responsibility of governing his people under the savage conditions of the time, fled to King Edmund of England at whose court he received Sacred Orders.

Mabillon's account of his life is beautiful and shows that St. Botulph might fitly serve as a model in his zeal for purity of life, education and patriotism, not only to Bostonians but to all Yankeeland.

THE TIME FOR ADMITTING CHILDREN TO THE SACRAMENT OF CONFIRMATION.

A letter recently addressed by the Holy Father to the Bishop of Marseilles, praises that prelate for having brought back into his diocese the custom of administering the Sacrament of Confirmation to children before they are admitted to their First Communion.

Leo XIII., rejoicing to see the efforts of a zealous prelate to restore among his flock the ancient practice of the Church inasmuch as it serves "the best interests of the faithful," commends publicly the action of his steward.

Naturally the desire suggests itself to every loyal bishop of the Church to conform to this ancient method in the administration of the Sacraments, especially when the Holy Father states that the contrary custom "does not accord with the ancient and constant usage of the Church nor the best interests of the faithful."

On the other hand, there are weighty considerations, which must guide the judgment of a responsible ecclesiastical superior before determining that what the Sovereign Pontiff praises in such ample terms is intended to be a rule of immediate action in every diocese. The strength and grace imparted through Confirmation to the soul of the baptized child before that soul has been actually put to the test of severe temptation is indeed, as the Holy Father says, a splendid preparation for the reception of the Blessed Eucharist; and it is in the nature and fitness of things that the Christian who is to become the living tabernacle of Christ's precious body be adorned and strengthened for that purpose by the gifts of the Holy Ghost through the Sacrament of Confirmation.

Nevertheless the reception of the graces of Confirmation is not an essential condition to the worthy and efficacious reception of the Holy Eucharist. Hence the Church permits that the one be received independently from the other, and that the order which has been indicated above as being the practice of the early Church may be inverted. The Roman Catechism clearly states that Confirmation should not be given before the age of seven, though it is not necessary to await the age of twelve—"si duodecimus annus non expectandus videatur, usque ad septimum certe hoc sacramentum differe maxime convenit." (P. ii., c. iii., n. 18.) It is the bishop to whom alone the administration of this Sacrament belongs, and he cannot always be at hand to give it to the children who each year are being prepared for their First Communion. As a matter of fact the Episcopal visitation on which occasion Confirmation is usually administered, is often by necessity deferred two or three years, if not longer, owing to the extent of the dioceses, especially in missionary countries. Thus the practice of admitting children to their First Communion before Confirmation has become the norm by a real necessity. Hence writers on Pastoral Theology recommend that children go to Confession and Holy Communion in preparation for the reception of the graces imparted in Confirmation. (Cf. Stang, ed. ii., p. 110.)

Such being the case, the question arises whether the two Sacraments, when they cannot be administered in the order indicated by the letter of the Holy Father to the Bishop of Marseilles, should follow as closely upon one another as is possible. The practice in many churches is to arrange for the bishop to give Confirmation on the afternoon of the day when the children have made their First Communion.

This practice, though it may have its temporary advantages, is as a rule against the spiritual interests of the children. It confuses the distinct impressions which the two great events should make upon the young minds. They should be entirely separate, whether Confirmation precedes as a dedication of the child's body to be the temple of the Holy Ghost, before the heart is consecrated as a tabernacle of

the Blessed Eucharist; or *vice versa*, as necessity calls for in most English-speaking lands. In the latter case it seems most appropriate to make the child who has already received Holy Communion feel, above all else, the responsibility he assumes henceforth as a soldier of Christ, a defender of the faith. Thus the administration of Confirmation may be made an occasion to impress upon the young candidates the manly virtues and the respect which boy and maiden owe to their respective states, the duty to which both pledge themselves to profess and interpret their religion by their life and intercourse. With this thought mainly in view, some pastors have abolished the custom of having the children at Confirmation appear in white dresses, such as they wore at their First Communion some months before. They are to appear in their festive dress, but that of the world, which they have to meet henceforth in combat for their faith, so that they may the better realize their position. For the rest, the act of receiving the Sacrament of Confirmation is to be surrounded with all possible solemnity, and only after careful instruction on the obligations, etc., which it imposes.

With these explanations we subjoin the pastoral instruction of the Bishop of Marseilles, together with the Holy Father's approbation:

JOHN JOSEPH LOUIS ROBERT, by the grace of God and the favor of the Apostolic See Bishop of Marseilles, invested with the Pallium, Prelate Assistant at the Pontifical Throne.

To the Clergy and faithful of our Diocese, Health and Benediction in the Lord.

BELOVED BRETHREN:—At our Diocesan Synod of 1885 it was enacted that children should be admitted to the Sacrament of Confirmation before making their First Communion. Through the earnest co-operation of my clergy and the good will of my people this enactment has been since observed most loyally. I need scarce add with what encouraging results.

During my last visit to Rome I told the Holy Father of this return in our diocese, after a break of well-nigh a century, to the constant, and it may be said, universal usage of the Church regard-

ing the order to be followed in the administration of the Sacrament of Confirmation. His Holiness, in expressing full approbation of this measure was pleased to ask me to take steps to insure for all time its future observance. For this purpose he deemed it most expedient for me to issue a special decree at the next Synod. And when I ventured to express to him my conviction that such a decree would be received with the heartiest welcome if only I might enlist in its favor the authority of the Holy See, the Holy Father acceded to my request and passing all my hopes, decided to address to me a personal letter, on account of the importance of the matter. He further recommended me not only to insert his letter in the Acts of the Synod, but even by special publication to bring it before the notice of the clergy and the faithful of the diocese.

To-day I perform this loving duty of communicating to you the autograph letter which the Sovereign Pontiff has condescended to address to me on the subject of the confirmation of children before their First Communion.

It will be no small reward to my priests and the parents who have so loyally aided me in establishing this important measure.

For the little ones confirmed it will be a precious souvenir, and they must count themselves happy to know on the authority of the Pope that they have received the Sacrament of Confirmation after the manner that the Church favors and requires, and that is prescribed by the Holy Ghost.

It will remind the faithful of the great importance of the Sacrament of Confirmation, and the immense profit to souls of its early reception, so that they may share from tender childhood in the fulness of the gifts of the Holy Spirit, without which the struggle for heaven cannot be crowned with success.

And all of us, I trust, shall take from the instructions of this pontifical document a new devotion to the Holy Ghost, to which Leo XIII., in his apostolic zeal, so fervently urged us in his recent encyclical.

LEO XIII., POPE.

VENERABLE BROTHER, HEALTH AND APOSTOLIC BENEDICTION.

In abolishing a practice that had obtained for well-nigh a century, you were well advised to establish in your diocese the rule that children, before partaking of the Divine Ban-

quet of the Holy Eucharist, should first be made strong by the saving chrism of confirmation. You desire to know whether We approve of your measure: in a matter of such moment We wish to write you Ourselves, without intermediary, and express Our thoughts.

We commend your purpose most heartily. For this custom which has established itself in your diocese as elsewhere, does not accord with the ancient and constant usage of the Church, nor the best interests of the faithful. The seeds of evil passions are already in the minds of children, and unless early rooted up, grow gradually stronger and stronger, deceiving their inexperience and finally crushing them. Wherefore even from their tenderest years the faithful stand in need of that strength from on high, which the Sacrament of Confirmation was instituted to give. Hence the Angelic Doctor well says, the Holy Ghost is given us to aid us in our spiritual warfare, and to advance us to perfection. So those confirmed in childhood are made more docile and obedient, better prepared to receive First Communion, and when they do partake of the Holy Eucharist, more worthy of its overflowing graces.

Hence Our desire that your wise decree may meet with loyal and perpetual observance.

As a mark of Our esteem of the zeal you manifest for the interests of the flock committed to your care, most lovingly in the Lord do We bestow upon you, Venerable Brother, and your diocese, the Apostolic Benediction.

Given at St. Peter's, Rome, 22nd June, 1897, the 20th year of Our Pontificate.

LEO XIII., POPE.

FOLLOW THE MISSAL.

Qu. When the choir sings the Mass known in plain chant as the Royal Mass of the Second Tone, by Dumont: 1st, should the celebrant intone the Gloria according to the first Kyrie, or should he sing it as laid down in the Missal for the feast of the day?

2nd. Should he sing the *Ite Missa est* according to the first Kyrie, or should he be guided by the Missal of the feast?

Resp. The Missal is the invariable rule both for celebrant and choir. If the latter does not, or cannot, conform, it remains nevertheless the celebrant's part to adhere to the simple norm of the liturgical text.

DIVERSAE INDULGENTIAE POSSUNT APPLICARI UNI CORONAE.

Qu. THE AMERICAN ECCLESIASTICAL REVIEW. Will you be kind enough to answer the following question: In the "Messenger of the Poor Souls," April, 1897, on page 124 and 125, I read that the three different blessings with indulgence can be given to the Rosary or beads, viz., those of St. Bridget, of the Rosary and of the Fathers Crosier. Is this to be understood as if one single Rosary or beads can have these three different indulgences attached? The wording of the "Messenger" is not quite clear to me.

A. B. O.

Resp. Several indulgences may be attached to the same pair of beads; but one recitation will not suffice for gaining them all. "Uni eidemque rei, v. gr., uni coronae possunt applicari diversae indulgentiae; *sed qui diversas indulgentias lucrari vult, debet renovare opera praescripta iterabilia.*" (D. 249, 29 Feb., 1820. Melata, *Manuale de Indulgent.*, pag. 131.—Beringer, *Ablässe*, pag. 328, ed. xi.)

Hence, though the Crosier beads may, in addition, receive the indulgences of the Dominican blessing and also those of St. Bridget, the conditions attached to the gaining of these indulgences, *separately*, are to be observed, viz.:

For the Crosier beads the indulgence goes with the recitation of each *Pater* and *Ave*, so that meditation on the mysteries is not of obligation; nor need the five decades be said.

For the Dominican indulgence the meditation upon the mysteries is an essential condition; and the five decades must be completed without notable interruption.

For the Brigettine indulgence the Apostle's Creed must be added to each decade, and the five (or six) decades must be said continuously.

The advantage of having the same pair of beads indulgenced under separate titles consists in the fact that certain indulgences which can be gained only once a day, or once a

year (as the Plenary of St. Bridget) may be obtained under another title without having to change the beads; but the prayers have to be repeated in each case as prescribed.

REMINISCENCE OF FATHER HECKER.

The following communication comes to us from reliable authority, and incidentally corrects a statement made in the paper on the Congregation of St. Paul, which appeared in the August number of the REVIEW:

"DEAR REVD. FATHER:—The writer of the article on the Congregation of St. Paul, states, page 270, that the Rev. F. Hecker was of American extraction. This is not correct. He was born in Germany, though he certainly was so "Americanized" that he is regarded as the quintessence of that Congregation . . . I was in Rome with Father Hecker, and both he and Cardinal Barnabo told me of the hard experience Father Hecker had. At first Pope Pius the Ninth would not see him. Cardinal Barnabo was, however, friendly to him, as he had brought letters in his favor from eleven bishops. The one from Archbishop Kenrick was that to which he attached most importance, and which, he told me, did the work. Pio Nono afterwards listened to Cardinal Barnabo, and gave Father Hecker an audience. After that everything went smoothly. The *Civiltà Cattolica* published a translation of an article written by him for that periodical.

"Later on I saw much of Father Hecker. He would drop in for a rest and talk, when he would bring up some question with the usual result of a discussion which would end sometimes by his saying: 'The fact is you are a conservative and I am a radical.' . . . However, I was always in sympathy with him." F. C.

THE CATHOLIC TRUTH LEAGUE.

Qu. I lately came upon a copy of P. Brandi's *A Last Word on Anglican Orders*, which had the words "League Tract No. X" printed on the cover. Is there any League connected with the publication of the ECCLESIASTICAL REVIEW, perhaps for the spread of Catholic or theological literature? If so, I should wish to join in the good work, if you let me know the object and conditions of membership.

Resp. A Catholic Truth League, quietly organized by some members of St. Joseph's Church, Philadelphia, under the direction of the Rev. John Scully, S. J., has printed and distributed a large number of papers and books, either free or at a price which barely pays for handling and postage. By special arrangement with the AMERICAN ECCLESIASTICAL REVIEW, the Truth League had five thousand copies of Fr. Brandi's volume on Anglican Orders printed for distribution at a merely nominal cost. In the same way Fr. Hughes' critique of Dr. White's *Warfare of Science with Theology* is now being published and can be obtained from the Truth League at a much lower rate than would otherwise be possible for those who purchase in small quantities. The office of the League is 317 Willing's Alley, Philadelphia, Pa.

MISSIONS TO NON-CATHOLICS.

The September number of the REVIEW, pp. 279–280, states that the work of preaching Missions to non-Catholics by the Paulist Fathers was begun in the Diocese of Detroit, in September, 1893.

Thirty years ago F. Hecker gave a Mission to non-Catholics at Columbus, O., of which place the writer was then Pastor. The Mission lasted for a week, and was the second one of the kind given by F. Hecker. E. F-G.

BOOK REVIEW.

THEOLOGIA MORALIS Decalogalis et Sacramentalis auctore Cl. P. Patritio Sporer, O.S.F. Novis curis edidit P. F. Irenaeus Bierbaum, O.S.F. Cum Permissu Superiorum. Tom. I.—Paderbornae 1897. Ex Typogr. Bonifaciana (Benziger Bros.). Pp. 878.

Sporer, who wrote well nigh two hundred years ago, received from St. Alphonsus the predicate of being "solidus," "aequus" and "forte aliquando benignior."

After a general introduction to the topic to be discussed he gives a *summarium* of principles (definitions) and rules in numerical order. Each of these is taken up in the form of *assertiones*, and proved. The conclusion of each section is usually given in form of a "Regula semper prae oculis habenda" which becomes a ready norm for practical decisions. The present volume brings the work down to the fourth precept of the Decalogue included, so that the whole—that is the remaining precepts and the Sacraments—will require two additional volumes. It is hardly necessary to mention that the editor's task of bringing into conformity with later decrees of the Holy See such portions of Sporer's work as required it, has been intelligently done. In the references to the "Jus commune" account is also taken of the changes in canons and of present usage.

COMMENTARIUM IN FACULTATES APOSTOLICAS. Episcopis necnon Vicariis et Praefectis Apostolicis per modum formularum concedi solitas ad usum Ven. Cleri imprimis Americani concinnatum. Editio Quarta recognita, in pluribus emendata et aucta, curante Joseph Putzer, C.SS.R. Neo Eboraci, Cincinnati, Chicagiae: Benziger Fratres, 1897. Pp. 466. Pr. $2.25.

Every professional man keeps at hand a few volumes which he finds absolutely necessary as reference books for the proper exercise of the regular duties in his profession. For the American cleric, from the student of theology up to the chancellor of a diocese, the present *Commentarium* is one of such books. It interprets the application of those general and special faculties which the Holy See grants to the American bishops. The meaning of these faculties is not always clear, because of the diversity of applications which they call for, but Father Putzer has taken infinite pains as an acute theologian, and utilized a long and wide experience of missionary activity to solve the doubts which have arisen from time to time as to the extent and special meanings of the apostolic faculties. Probably nothing points more clearly to the conscientiousness with which the learned Redemptorist has applied himself to the task of right interpretation, than the changes introduced in this last edition. Thus it is demonstrated that, contrary to the formerly expressed opinion, a confessor approved (absolute) in any diocese has the right of absolving from censures (occultae) placed on the penitent by the bishop of another diocese. This is at least a probable opinion.

Again, the *Facultas Binandi*, containing the phrase "sub dio et sub terra," does not imply the right of celebrating Mass at sea during a journey. As to the power of investing with the Brown Scapular, Father Putzer strongly maintains that the faculty of erecting the Confraternity of Mt. Carmel, as given in Art. 9, Form C., does not include the right to invest.

Everywhere the author supports his interpretation by documents and reliable authorities.

The volume should be studied side by side with the Moral Theology and the Decrees of the Council of Baltimore in our seminaries. A knowledge of its contents will prevent many mistakes and many heartburns among the young priests sent out to missionary duties.

HISTORIOGRAPHIA ECCLESIASTICA quam historiae seriam solidamque operam navantibus accommodavit Guil. Stang. S. Theol. Doct. ejusque in Coll. Americano Lovanii Prof.—Lovanii: Polleunis et Ceuterick. 1897. Pp. 267. Benziger Bros., New York. Pr. 75 cts.

It is everywhere admitted that the basis upon which the modern student of history can alone hope to reach practical results in the pursuit of his science is the critical examination of historical sources. The mere existence of monuments and records is no sufficient guarantee of their truthfulness. Even where we have the testimony of contemporary or eye-witnesses we cannot always be sure that their judgment was impartial, or their view of things sufficiently broad and clear to allow of an unbiased expression of the truth. Hence we meet with contradictions and seemingly irreconcilable judgments among historical writers, whereby opponents have been furnished with weapons to serve or destroy truth as suited their interpretation. Take, for example, Socrates, "the scholastic" of the fifth century, and his contemporary and disciple, Sozomenus. The more elegant style of the latter and his greater show of learning have occasionally caused him to be cited as confuting the statements of his master, who used words with greater care, and is therefore much more reliable in questions of fact. Yet even when we accept this measure of the critical superiority of Socrates, we may not overlook the fact that he yielded at times to the bias forced upon him by his Novatian associates.

All this goes to show the necessity of some guide which informs and forewarns the student of historical sources as to the character of

the authors whose names are cited to him as vouchers of tradition. Their personality, their merit as witnesses, that is to say, their veracity, their ability and their habit of being exact in handing down records, are of great importance, and the student who finds these traits ready and catalogued possesses an excellent passport through the domain of both history and theological science.

This labor of collecting for the student in a handy manual the leading writers whom he finds quoted as furnishing the material for a reliable history of the Christian Church, has been done by Dr. Stang, of the American College at Louvain, to whom students are already indebted for important helps in the interpretation of practical theology. Experience in teaching has led him to realize this want, and in setting himself to supply it he has shown the qualities of a good professor—lucidity, order, brevity, and, so far as need be, completeness. There are, indeed, some writers, especially among the later apologists in France, whose names we should like to see added, but those whom he mentions are the best available, and sufficient for the purpose.

Besides the chronological sequence of ecclesiastical writers up to our own day (Bern. Jungmann † 1895), the author introduces his manual by a brief analysis of the more general sources, the critical appliances, and such other incidental aids as the writer in ecclesiastical history requires for a just interpretation of the events relating to the Church of Christ. This introduction, in three pithy chapters, directs the student in the intelligent use of the authors to whom reference is made in the body of the volume.

It can hardly be urged against the utility of this *Historiographia Ecclesiastica* that it merely covers the ground already taken by Migne's "Patrology" and kindred standard works; for to have the data contained in this manual in such accessible form is not only a gain to the student who possesses only a limited library, but it also serves the professors of history for the ready mapping out of special periods of historical study for which independent investigation may be suggested.

The form and letter-press of the manual correspond with the practical purpose which called it forth, and are in every way creditable to publisher and author.

LE CODE CIVIL COMMENTÉ À L'USAGE DU CLERGÉ dans ses rapports avec la théologie, le droit canon et l'économie politique par le Chanoine Allègre,

ancien avocat, vicaire général honoraire, Docteur en Théologie et en Droit Canon.—4 Vol. in 8°., pp. 2,000, 3e edition. Paris: Delhomme et Briguet. Pr. 24 frcs.

THE SAME, 2 vol. in 12°., 6e edition, pp. 1,400. Paris: Roger et Chernowitz. 1897. Pr. 10 frcs.

The former edition of this excellent work was spoken of in a favorable criticism of considerable length in the AMERICAN ECCLESIASTICAL REVIEW (1891, vol. IV., p. 304).

Since then the *Code Civil Commenté* has been greatly enlarged and, despite its higher price, has met with such encouragement, that within five years it has gone through three editions. Besides this a smaller edition had to be prepared suitable to the Compendiums of Moral Theology commonly in use in seminaries and for the convenience of priests in the ministry. Among the numerous learned men of high authority who have given their approbations to these two books and have commended them in terms of warmest praise we may mention Ernest Cardinal Bourret, Bishop of Rodez and Vabrez, the Archbishop of Mechlin, the Bishops of Arras, Nancy, Clermont, etc., etc., and those two great men of learning, Bishop Michael Rosset of S. Maurienne in Savoy, and Joseph Cardinal D'Annibale. The General Superiors of many religious congregations, several Doctors of Law, and professors in Paris have likewise given them their unqualified approval. The fact that Chanoine Allègre was made honorary Vicar General of Meaux is a splendid tribute to his merits as a scientific writer in Theology and Canon Law.

After what has already been said in the REVIEW, vol. IV., p. 204, it will not be necessary to go into details about the contents of these two volumes. Suffice it to say to those who are interested that in more than one point important emendations have been made, particularly in the treatises on Civil Divorce. Several new subjects have also been added, the most important of which seems to us to be a comparison between the Belgian and the French Codes.

J. P.

Ilchester, Md.

SAINT JOSEPH'S ANTHOLOGY. Poems in Praise of the Foster-father gathered from many sources. By the Rev. Matthew Russell, S.J., Dublin: M. H. Gill & Son. 1897. (Benziger Bros., N. Y.) Pr. $1.10 net.

The English-speaking Catholic world has been waiting long for an Anthology in honor of a Saint whose cultus has grown so marvellously in these latter times. The volume had been in some measure promised many years ago, and while still in preparation saw the splendid sister collection of the *Carmina Mariana* of Mr. Orby Shipley appear in print and almost immediately disappear—so eagerly was it sought after—only to be followed by a second edition. At last it has come forth from the press in a beautiful garb to do its tender missionary office of stimulating and rewarding a true devotion toward St. Joseph. As this devotion is of rather modern growth, and, unlike that to our Lady, had not a nineteen-centuried garden offering to the flower-gatherer an embarrassment of fragrant wealth, Father Russell's task was no easy one. This volume of one hundred and fifty pages is therefore a splendid testimony to his ability and zeal in his self-imposed task. A number of his own poems are in the volume, ready to greet the lovers of his veteran muse, and not a few, we are glad to see, have been contributed from this side of the water, with the familiar names attached that guarantee their poetic and devotional worth and should ensure a wide demand for the Anthology here. The titles of the poems indicate the largest variety in the treatment of a theme which might seem at the first glance to be rather restricted in character, and assure the reader against *ennui*—a fear not unjustifiable in the case of anthologies illustrating a single subject or only one general theme.

H. T. H.

BEAUTIES AND ANTIQUITIES OF IRELAND. By T. O. Russel. London: Kegan Paul, Trench, Trübner & Co. (B. Herder, St. Louis, Mo.) 1897. Pp. 399. Pr. $2.00.

The author of the *Beauties and Antiquities of Ireland* believes that the books regarding Irish history and antiquity, published within the last three-quarters of a century are for the most part incorrect and misleading. Their references to Irish scenery may be of some value if taken by themselves, but as scenery and antiquities are much more closely allied in Ireland, than in any other country of the world, descriptions which fail in giving due importance to the historic associations of the scenes depicted, are inadequate and therefore useless.

It is in this spirit that the land of Erin is painted, sometimes with the glowing words of Macaulay or of the ancient Cormacan, some-

times in the sober style of the Annals of MacFirbis or the Four Masters; more often with the pardonable enthusiasm of the tourist which inspires the rather excessive use of such phrases as "no city in the world," "nowhere in Europe," "as beautiful as it is possible for any country to be," etc., for even if it were true, for instance, that "in no other part of *this planet known to man* are there as many wild flowers to be seen so near a great city as in the environs of Dublin," one is inclined to smile at the way in which Mr. Russel confirms this statement by saying that there is "absolute certainty as to its truth," (p. 349). But this belongs perhaps to the style of beauty which surprises us with unexpected scenes as we pass Killarney, Tara, Loch Ree, Emania the Golden, Queen Mab's Palace, Knock Aillinn, Kildare's Holy Fane, Glendaloch, the lordly Aileach the royal and saintly Cashel, and the ancient castles and abbeys studding the lakes, shores and hill sides north and south. An altogether new light is thrown upon the west coast which is rarely visited by tourists and never seen to advantage except from the sea. I the grandeur and wondrous variety of the scenery from Cape Clear to Inishowen were known, the proportion of ten people who visit today the coasts of Norway for every one who turns to the west coast of Ireland in search of natural beauty and healthy climate, would be reversed. Unfortunately there are thus far no passenger steamers to lay open this fact to the public.

Of Dublin, Belfast, Cork; of Galway and its charming environs we learn much from Mr. Russel's account that is new and interesting; and everywhere strange legends entwine themselves like wild ivy about aging growth or crumbling ruin. One is struck by the enormous preponderance of place-names, which frequently knit together historic memories otherwise separate. There are nearly thirty thousand town names in Ireland formed by combination with one of five words, viz., bally (town), kill (church), rath, dun, lis (castle or stronghold), which gives to a single Irish province as many place-names as there are in the whole of England.

GREGORIAN MUSIC: An Outline of Musical Paleography. Illustrated by Facsimiles of Ancient Manuscripts. By the Benedictines of Stanbrook. London and Leamington: Art and Book Company. New York: Benziger Brothers. 1897.

We have found this an extremely interesting, and—considering the labyrinthine difficulties through which the Gregorian paleographer must thread his dim way—a very intelligible narrative of

the journeyings made by the Benedictines of Solesmes in quest of the authentic chant of the Church. The treatment of the interpretation of the old notations is at times argumentative rather than merely descriptive, and, as we think, constitutes by insinuation an attack on the edition of the liturgical works definitively prepared under the direction of the Holy See, and more than once earnestly recommended by that See for adoption in all the churches. Rome does not contend that this edition represents the authentic chants of St. Gregory, however, and grants the fullest liberty of investigation and speculation in this matter. We owe a debt of gratitude to the investigators for the patient and very able and, it would seem, the singularly successful efforts put forth in the last twenty years. And the activity, instead of diminishing under the spreading prevalence of the authoritative edition, has been constantly on the increase, so that now the literature of the subject is quite extensive. As usual, that literature is confined almost exclusively to the French and German languages. Our separated brethren in England have not been idle in the meantime: *The Elements of Plain-Song* (Quaritch, London, 1895) testified to their interest in the subject. We have to thank the Benedictines of Stanbrook, first, for having summarized in a very admirable fashion the results of the Continental studies, and secondly, for having presented the summary in an English dress and with a typographic elegance worthy of all praise.

BOOKS RECEIVED.

THE HIGHER CRITICISM OF THE OLD TESTAMENT. By the Rev. Alexander Israel McCaul, M.A., Rector of St. Magnus and Lecturer in King's College. London. Pp. 66. Pr. 1. sh.

L'HUMANITÉ DAN LA VIE FUTURE—Elus et Sauvés. Par L'Abbé Victor Mauran.—Marseille: Librairie M. Verdot. 32 Rue de l'Academie. Pp. 259. Pr. 2 fr. 75.

SHORT LIFE OF THE VEN. SERVANT OF GOD, JOHN NEP. NEUMANN, C.SS.R., Bishop of Philadelphia. By the Very Rev. J. Magnier, C.SS.R.—St. Louis, Mo. 1897.—B. Herder. Pp. 99. Pr. 40 cents.

DE VERA RELIGIONE Praelectiones Theologicae Traditae in Collegio Maximo Lovaniensi, S J.—Gust. Lahousse, S.J.—Lovanii: Sumpt. et Typis Car. Peeters (Benziger Bros.) 1897. Pp. 523.

THE LIFE OF CHRIST. By the Rev. J. Duggan. London: Kegan Paul, French, Trübner & Co. (B. Herder, St. Louis, Mo.) 1897.

SHORT LIVES OF THE SAINTS for every day in the year. By the Rev. Henry Gibson. Vol. II., May-August.—London and Leamington: Art and Book Company, (Benziger Bros.) 1897. Pp. 412.

THE WICKED WOODS. By Rosa Mulholland. London: Burns & Oates. Pp. 373. Pr. $1.35.